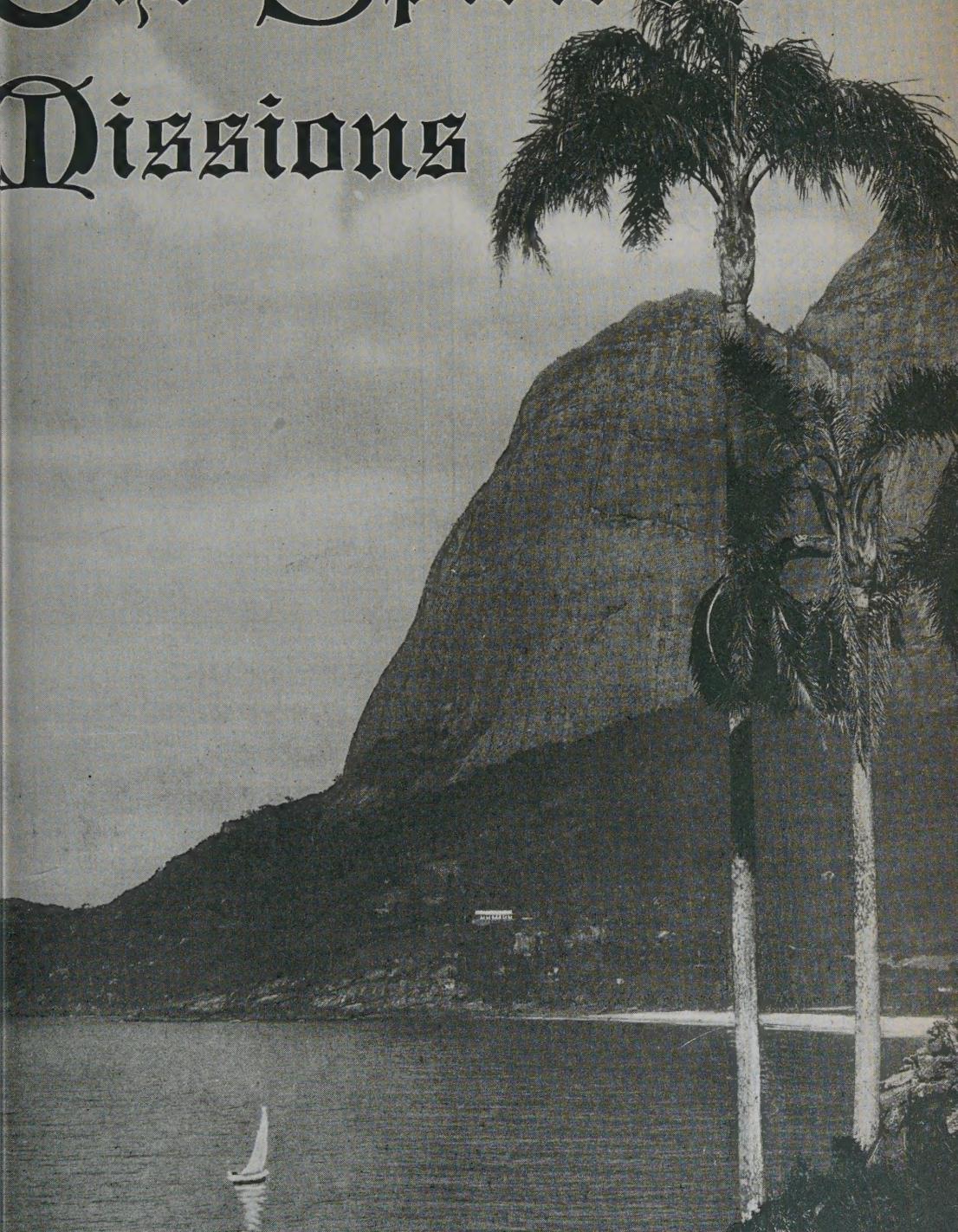


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In This Issue

JULY 1926

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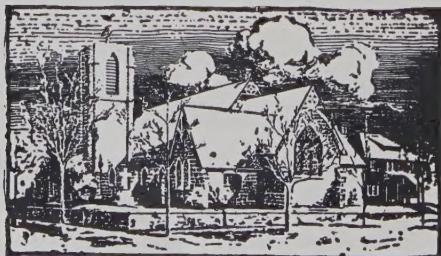
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Editor

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Vol. XCI

JULY, 1926

No. 7

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THE RT. REV. WILLIAM M. M. THOMAS  
*Bishop Suffragan of Southern Brazil*  
Consecrated December 28, 1925

# The Romantic Story of the Brazil Adventure

## A Brief Account of the Progress of Our Mission Under the Southern Cross

By the Rt. Rev. Lucien Lee Kinsolving, D.D.

Bishop of Southern Brazil

AS yet the romantic story of the Brazil adventure lies on no recorded page; it is only written in the hearts of those who have shared in the high enterprise. The men of the Brazil staff do not belong to the class of whom Solomon spoke when he said, "Of making many books there is no end." They are men of work rather than of words; they have made history in a modest way although none have essayed to write it. It is a reason for congratulation and thankfulness that Churchmen and women are to make a systematic study of Latin America next year, yet I am greatly aware of the inadequacy of the literature and the dearth of information regarding colossal Brazil's colossal needs. Perhaps a short review of the field, as I have embodied it in my latest report to the National Council, may help to supply this need.

Two events during the current year stand out in bold relief, the election and consecration of a Bishop Suffragan and the resolution of the Woman's Auxiliary to build one of our most needed churches in Livramento on the Uruguayan border. These actions of General Convention and the Woman's Auxiliary brought cheer to every member of our staff, gave each a new grip on his task and a strengthened determina-

nation to "carry on" with a fresh hope.

The Theological School at Porto Alegre, under the Rev. Dr. James W. Morris, graduated two men last year and continues its good work among the undergraduates for the current session.

What is most sorely needed at present is an additional theological teacher to strengthen the staff at once, and become a co-worker with, and an understudy for Dr. Morris in his advancing years. This is an obligation that cannot be deferred. Dr. Morris, by faith and prayer, built the school and it is centered around his deeply spiritual personality. But the hour has struck for a graduate in theology from the United States, sound in

faith, fervent in spirit, constant in prayer, to come to Dr. Morris' help in this great work of laying the foundations of the future Brazilian ministry. We send out an "S. O. S." call for such a man, and bid all who read this to pray that the call may be heeded.

The paramount need of the Southern Cross School, by reason of Bishop Thomas' consecration to the episcopate, is for some one who can grow into the headmastership. My Brazilian clergy advise that an American or Englishman is essential. That opinion I share. Bishop Thomas as yet cannot release the school from his guiding



THE RT. REV. L. L. KINSOLVING, D.D.  
Bishop of Southern Brazil

hand. He built and organized it into its present high efficiency. At present he is obliged to dovetail his duties as headmaster with those of his episcopate. Is there not a duly qualified layman or clergyman at home, with teaching talents and administrative gifts, with enough spirit of adventure for God, to come to a beautiful city, exceptional climate, healthy surroundings and help push forward this fine school to yet larger usefulness and wider success? For such a one, let us all likewise pray till the God of prayer makes him heed the urgent call.

#### ANOTHER URGENT NEED

A second urgent need of the Southern Cross School, far less difficult of attainment, is a proper light and water supply. This need has the unanimous sanction of the National Council and stands in the list of Advance Work items passed upon by the last General Convention. \$5,000, it is estimated, will afford abundant water supply from an artesian well and the best modern light plant. Is \$5,000 too much to ask that our Church boys may be able to keep themselves clean and to do their night-study tasks without impairing their eyesight? This need is more fully explained in the article by Mr. Driver on page 418 of this issue.

Thirdly, multiplication of tasks for the Bishop Suffragan necessitates equipment therefor. To do his added duties Bishop Thomas must have an automobile. A Dodge machine can be purchased in Porto Alegre for about the same amount as at home. I have never asked for one for myself. I don't need one, but Bishop Thomas both needs and deserves one in order to do the work the Church has laid upon him.

On the fourth Sunday in Lent, in the Church of the Redeemer, Rio de Janeiro, Senhor Euclides Deslandes was ordered deacon by me and Senhor Chloaldo R. Ramos by Bishop Thomas. The congregation overflowed the church. Bishop Thomas likewise administered confirmation for the first

time to a class prepared for him by the Rev. Mr. Bohrer, his associate at the Southern Cross School for ten years. The service lasted two and a half hours, and was characterized by the deepest reverence throughout. Some 140 or more communicated.

On the second Sunday after Easter the Rev. Athalicio Pithan and the Rev. Rudolpho Centena Rasmussen, both Southern Cross boys and Seminary graduates, were advanced to the priesthood; and Senhor Gamaliel Vespuccio Cabral, son of Archdeacon Cabral, and Mr. John Yasoji Ito were ordered deacons. Senhor Cabral is the first son of a Brazilian clergyman to attain Holy Orders and Mr. Ito the first Japanese.

These ordinations will bring our clergy to thirty in number. The significance of this lies in the fact that the American clergy here have normally numbered only four since the beginning. The Church gave four pioneers, and has gotten thirty standard-bearers. May such a fact as this drive home to the inner consciousness of Churchmen everywhere the fact that Missions are no failure.

#### EQUIPMENT FINISHED AND IN SIGHT

On a recent visit to Santos, I found the happiest surprise a missionary bishop can enjoy, a new chapel finished and complete and all our own, the title deeds secure. It was done on this wise. The Rev. Joseph Orton, the tireless and energetic missionary in charge, had purchased and paid for a lot in a favorable location in the residential section of this great coffee port. He had also accumulated a building fund of some 9,000 *milreis*, most largely the intake of English instruction which he gives in addition to his missionary duties. Finding a reliable construction company ready to do such work, he bought the title and the prepaid interest on the building to be erected at the cost of 24,000 *milreis*. Three thousand of this he paid out of his English lessons. The construction company advanced him (without interest, of course) 15,000, to which he added the 9,000 above.



THE SEVENTH, EIGHTH AND NINTH GRADES OF SOUTHERN CROSS SCHOOL  
*This school was founded fourteen years ago under the direction of the Rev. William M. M. Thomas, who is now Bishop Suffragan of Southern Brazil.*

mentioned. With the 24,000 *milreis* thus available, a neat, and for the present serviceable, chapel was built. The annual rental of the former hired building now goes to liquidate the 15,000 *milreis* (without interest) which it will do in four years. Meanwhile, the taxes, insurance, etc., are paid by the construction company, the building is ours by the safest of legal titles and the annual appropriation for rent goes into our pockets by clearing off the debt.

In Rio Grande City, the Rev. Franklin T. Osborn, our efficient field treasurer, is just completing a Parish Hall by the side of the Church of the Saviour. With only \$4,000 from the United States, he has succeeded in raising locally enough to build a two-storyed structure of brick and to finish the ground floor as an adequate Parish Hall and Sunday School room. Let it be said in passing that his parish contributed more to church work last year than the total annual contributions of all our missions and parishes during any one of the first twenty years of our work. All honor to him for his fine

service. Surely there will be forthcoming sufficient funds to enable him to complete the second story and make it a suitable rectory and home.

In August the Church of St. Paul the Apostle, Santa Thereza, will be ready for occupancy. The congregation there richly deserves it. The present humble building was condemned a year ago by municipal architects. Part of the roof gave way, but members of the congregation, under the leadership of the catechist in charge, now a deacon, largely at night and during late afternoons, repaired the roof and repainted the building without and within. With their devoted leader now in Holy Orders and the hope of entering their new and not unworthy House of Prayer in August, they move forward with fresh courage.

The gift of the Woman's Auxiliary of Maryland to Bishop Suffragan Thomas makes possible the Edith Duer Memorial Library of the Southern Cross School in Porto Alegre.

During the coming months the foundations of the Church of the Nazarene

in Livramento will be laid, so as to erect the walls and complete the building as soon as the Woman's Auxiliary offering arrives, as it is hoped, by the end of the year.

The Church in Sao Gabriel is under construction and should be completed within the next six months. The congregation there has taken huge forward strides in the matter of self-help during the past year under the leadership of the Rev. Nemesio de Almeida.

And lastly, among the things in sight, that is, among the objects for which the needed funds are promised or in hand, is a Church for the Japanese in the flourishing colony of Biriguy on the Northwestern Railway in the far interior of the State of Sao Paulo, two days by train from the capital and a half day by motor. In August I am planning to give my annual visitation there. In January next it is hoped that Bishop Thomas may be able to consecrate our first Japanese Church under the Southern Cross.

#### NEEDED EQUIPMENT

In Santa Maria, Rio Grande do Sul, the Church of the Mediator will not afford shelter for all who would enter. Even at the regular Wednesday evening Litany service and address, it is filled to overflowing, as I can testify from ocular witness. This congregation years ago bade me write the Board of Missions: "We will carry on; we ask the stipend of our incumbent to cease; ours is the duty henceforth to hold aloft the light." Faithfully have they redeemed their promise during the intervening years. They have a church, a rectory, a parish house and a chapel in the outskirts of the town, all largely the outcome of their offerings. With the burden of complete self-support, they really cannot do more. It will cost \$8,000 to enlarge the church so as to house the would-be worshipers. If any who reads this feels discouragement at seeing at times some half-filled church at home, let him give a fillip to his faith by a gift that would open the gates of thanks-

giving to those who would enter therein.

In the Southern Cross School an additional Master's House is a dire necessity. From my last conversation with the Bishop Suffragan I gather that he would gladly take it, should it be built, and yield the present Headmaster's home, which he built with such thoughtful care, to others. Seven thousand dollars will build the needed house on the school property, suitable either for a Headmaster or the Bishop Suffragan, should he elect to make it his home.

#### MEMORIAL TO DR. MEEM

In Rio de Janeiro, where house rent is exorbitant, to save the National Council from further expenditure we must build a parish house and rectory on the grounds now owned and paid for. Alongside the Church of the Redeemer, we are planning "The Meem Memorial," a combined parish house and rectory bearing his honored name. Ten thousand dollars will place there an abiding testimony to his abiding goodness and unfailing faith. It is little enough to do in honor of this "soldier-saint".

In Porto Alegre, Trinity, our premier parish, which like Santa Maria some years since resolved to forego all help for self-support, needs urgently a parish house and rectory. With their present obligations, they cannot accomplish it unaided. \$20,000 is needed for this purpose. Their faithfulness in the past warrants it. They will do their part; they have never failed. With such additional equipment, Trinity, Porto Alegre, a working, throbbing, growing parish, under the leadership of the Rev. George Upton Krischke, one of my ablest Brazilian clergy, will go forth "conquering and to conquer" on its beneficent, redemptive mission.

Our thirty standard-bearers have built twenty-nine churches, three of them self-supporting, two more on the eve of self-support, one rectory, four parish halls, the Southern Cross School for Boys and the Theological School



TWO OF OUR SMALLER CHURCHES IN SOUTHERN BRAZIL

*At the left is the Church of the Redeemer, Rio, where Dr. Meem was rector at the time of his death. At the right is Calvary, Rio dos Sinos, in charge of the Rev. A. N. de Fraga*

for the furtherance of the ministry. They man eighty mission stations stretching like a net 2,000 miles in extent. In cities large and small, where crowds thicken and vices batten, in lonely country districts where illiteracy reaches at times ninety per cent or more, they set forth God's "true and lively word, and rightly and duly administer His Holy Sacraments." And yet, the home Church as yet has invested only four in flesh and blood for this field.

I beg to accentuate that this appeal is made for coöperation. The Church

is asked to help those who help themselves. Excepting only the gifts for the Southern Cross School and the Theological School, which are properties vested solely in the National Council, I think that for every dollar given for Advance Work in Brazil, Brazilian Churchmen have responded with two or more. If this be failure, make the most of it! When it is remembered that each dollar will call forth two more here, except in school equipment, then "adventure for God" becomes investment for God and seems to spell success for His Church.

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# The Southern Cross School at Porto Alegre, Brazil

An Institution Which Owes Its Success to the Untiring Labors of the Rt. Rev. W. M. M. Thomas, Bishop Suffragan of Brazil

By David M. Driver

Master in the Southern Cross School

THE Southern Cross School was founded in the year 1912. At that time we had no edifice of our own nor funds to build one, so houses were rented in the Parthenon, a suburb of Porto Alegre. The setting was truly primitive. In the house that was rented for the residence of the director, opossums disported themselves in the attic and giant brown jungle lizards, some of them more than three feet in length, hissed and fought in the cellar. Nevertheless, for four years, the Rev. Wm. M. M. Thomas, as Director, successfully operated the school in spite of the adverse conditions of cramped quarters and an inexperienced staff.

Meanwhile, funds were raised and work was begun on a building of our own situated in Theresopolis, another suburb of Porto Alegre. In April 1916, our first session was formally opened in the new building. Since that time the school has gone steadily forward, having its fat years and its lean ones, as all institutions do, but always rendering consistently valuable service to the work of the mission.

Back of the school we have an orchard of about two acres of orange, lime, pear, and plum trees. This orchard is a source of some little revenue, the pears and plums always find-

ing a ready sale. The oranges and limes serve to check, if not to satisfy, the voracious appetites of our young seekers after learning. The school itself is situated on a slight eminence above the orchard and fronts on the street.

Directly across the street from the school we have about two acres of land.

The greater part of it forms a football field and an out-of-doors basketball court. The rest gives the smaller fry a place to romp at their various games.

Our main building serves the three-fold purpose of dormitory, class hall, and dining hall. It is a three-story building. On the third floor is the dormitory, which will accommodate

fifty-five boys and a

teacher. These rooms always receive refreshing breezes from the river and hills, and hence are ideally located.

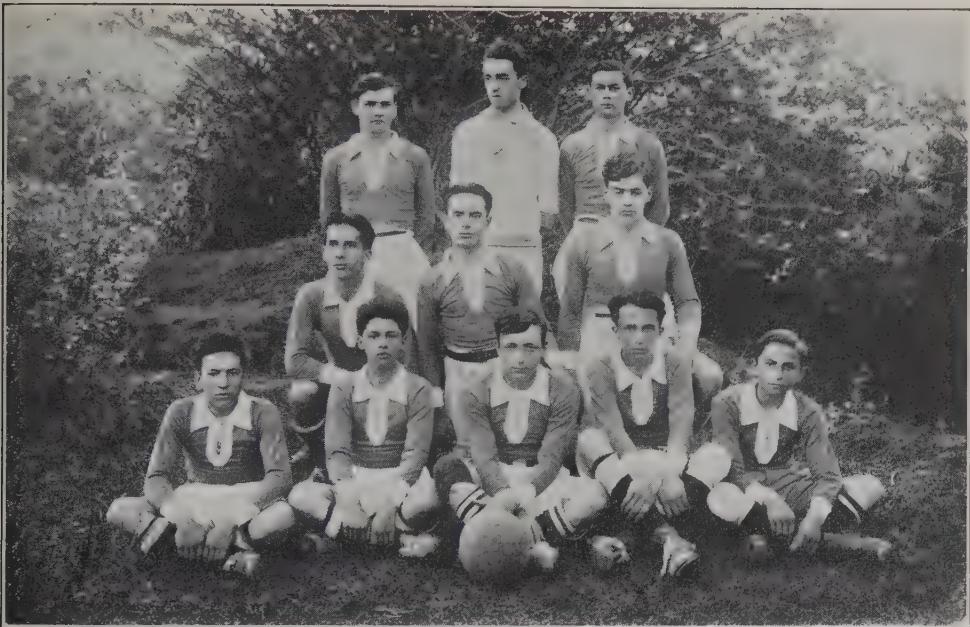
The second floor includes rooms for the housemaster, classrooms, and an apartment for the matron. The study hall formerly served as a chapel in the days before the building of Ascension Church.

On the first floor are the class rooms of the primary departments the bookstore, the dining-hall, and the baths.

Some thirty-five yards from the main building is the home of the Director, a simple but attractive house built from



THE SOUTHERN CROSS SCHOOL  
*A group of youngsters are having a good time on the playing field*



THE FOOTBALL TEAM OF SOUTHERN CROSS SCHOOL, 1924

*Soccer football is the national game of Brazil. It is played by all from the smallest boy in the primary class to the man in the divinity school*

funds raised by the Woman's Auxiliary of New York. Set in a clump of sycamore and chinaberry trees, it offers a most pleasant aspect of coolness and rest.

Near the football field there is a frame building that can be used for classrooms and which on rainy days offers the boys a shelter where they may play ping-pong, checkers, and other indoor games. This building was originally behind the school, but was moved to its present location early in 1924.

Our teaching staff, like that of every school, has suffered certain changes from time to time. However, we have been more fortunate than most schools in retaining our professors, and thus have been able to maintain a staff of experienced workers. The bulk of the work is done by Brazilians, the Rev. Mr. Thomas (now Bishop Suffragan-elect) and the writer being the only Americans employed. With one exception, the teachers are all members of

our church. Two of them, the Rev. Mr. Bohrer, vice-director, and the Rev. Mr. Machado, are ministers who also teach in the seminary. The Rev. Mr. Bohrer has a goodly amount of parish work. Unfortunately, we shall lose him for the coming year, as he is to take charge of the late Dr. Meem's church in Rio de Janeiro. The influence of his virile personality will be greatly missed. He has been with the school twelve years, living in it as housemaster for eleven of them, and his contribution to its success has been indeed a great one.

Church members, or sons of Church families have always been in the majority in our student body. During the past year the percentage was 65 per cent Church members and 35 per cent non-members. As to class, they run the gamut from the son of a wealthy cattle king to the son of a humble shoemaker, from the sophisticated city lad with the plastered hair to the green youth from the backwoods who wears high-water

trousers and tries to put out the lights by hitting them with his suspenders. Brazilians of Portuguese stock predominate, but there is a fair percentage of boys of German descent, a few Italians, and two Syrians, whom the boys delight to tease by calling them Turks.

#### BOYS ARE BOYS EVERYWHERE

The Brazilian boy is not very different from his North American cousin, when one makes allowances for the difference between an Anglo-Saxon and a Latin temperament. Generally speaking, the Brazilian boy is more amenable to discipline. His misdemeanors are often of a more serious nature than those of a boy at home, but his every day pranks and fun take a less boisterous and disconcerting form. This does not mean that they are always as quiet as mice. The writer recalls more than one occasion when they would have done credit to any aggregation of promising young cain-raisers at home.

The primary objects of the Southern Cross School have been and are to give a sound Christian education to boys coming from church families and to prepare postulants for the Seminary. But this is not its sole object, for it offers to Brazilian boys in general, regardless of creed, the same advantages. Our course embraces ten years, and corresponds to the primary, grammar, and high school departments of a school in the States. It not only gives the student a general education or a preparation for entrance to the schools of Law, Medicine, and Engineering, but also endeavors to inculcate the principles of Christianity and right living. Before the opening of the classes in the morning and before the study hour at night, a portion of the Bible is read, followed by a few short prayers. Attendance at the Sunday morning service is compulsory. From time to time, the Director is accustomed to give short talks on honesty, fair play, and kindred subjects.

The recreation hours are between three and six in the afternoon. Monday

is a holiday, and of course there is no study hour Saturday night. Among the indoor sports, checkers, backgammon, carroms, and ping-pong have always been highly popular. In the out door sports, soccer football, Brazil's national game, stands supreme. It is played by the whole student body from tiny urchins to grown men. Any kind of a ball, from the regulation ball which looks like a small basketball, to an old sock stuffed with rags, will serve their purpose. Basketball is played some, but it is a new sport and is only beginning to take hold. A few of the students play tennis on our court in the orchard, but the high prices of balls and rackets put this form of diversion beyond the reach of most.

Two other departments of student activities are the *Pindorama*, a student publication, and the Dramatic Club. The latter from time to time gives some very interesting comedies and skits, and its orchestra furnishes music for the school entertainments and commencement exercises.

#### OUR FIRST GRADUATES

Our first graduates, Edgar Dunstan and Athalicio Pithan, received their diplomas in 1918. The former went to the United States and entered the University of Georgia, where our credits were given the same value as those of any first class high school or academy. No examination was required. Mr. Dunstan justified the judgment of the Georgia authorities by gaining the coveted Phi Beta Kappa. Mr. Pithan comes back to us this year from the Theological Seminary to serve his diaconate in the school before entering regular parish work.

The class of 1919 also consisted of two students. One of them, the Rev. Mario Weber, is assistant to the Rector of Trinity Church, of this city. The other, Sr. Orlando Baptista, has been for five years one of our most valuable professors. He is planning to enter the Seminary shortly.

The class of 1920 was our largest, having five members. Two of these, the

## THE SOUTHERN CROSS SCHOOL

Rev. Rodolpho Rassmussen and the Rev. Timotheo da Silva, are assistants to the rectors in Rio Grande and Pelotas respectively. Since that time many young men have been graduated who have made good records in various branches of life in Brazil.

### GREATEST PRESENT NEEDS

Our greatest present needs are four: dwellings for teachers, a library, a light and power installation of our own, and a new water system. The need of a library is in a fair way to be met with funds raised by the Mission Study Classes of the Diocese of Maryland for the erection of the Edith Duer Memorial Library. A part of the funds has already been received, and work of the building will be started shortly. Of course, there will be the problem of furnishing the library and buying books. This will be no small item.

The need for teachers' residences on the school grounds is a vital one. Few men with families can live in the school itself, owing to the noise and lack of privacy. The only other alternative is to rent a house in the neighborhood, sometimes at some little distance from the school. This tends to separate the professor from the student body, and makes him less available for the duties of looking after the boys during their idle hours.

We get our lights from the City Light and Power Co., but the voltage is so irregular that a clear, steady light is rarely obtained. Instead, the light is continually shifting, now dim, now fiercely bright, with the result that the eyes are ever on a strain. The eyes of many, both students and professors, have suffered seriously. One of our patrons recently said that the average boy will be compelled to wear glasses after a year in this school. What we need is an installation of our own that will furnish the proper voltage for our lights. It would also furnish power for pumping water, sawing wood, etc. The cost will be about \$1500.00.

The water supply has been a problem ever since the school was established.

At present, we get our water from two sources, first from a reservoir in the hills which furnishes water for most of the neighborhood, and second, from a well on our grounds, a wind mill furnishing the power for pumping. Even in wet weather, the reservoir does not give us enough water for all our needs. In times of drought, it barely serves for drinking and cooking. The well is equally undependable, for in dry weather, the flow into it does not equal the amount that we pump out. Fortunately, we have never had a very prolonged drought during the school year, though on one or two occasions the boys have been forced to do without their baths for a few days. This year our escape was a close one, for since the end of school we have suffered a six weeks' drought. Only with the utmost difficulty have we been able to get water for our own use. Had it happened during the school year, we should have been compelled to send the boys home. What we need for our water system is funds to bore one or more very deep wells to be connected with our power installation. There is plenty of water here, as a number of deep wells in the neighborhood prove.

The foregoing are our most vital needs. Not our only needs, however. In equipment of class rooms, care of grounds, and a number of minor wants, there are a score of demands to be met.

### CONTINUED SUPPORT NECESSARY

The operation of a school is a more expensive enterprise than most people think. The day when a moderately priced school could operate without considerable endowment is forever past in Brazil, no less than in the United States. The generosity and interest of Church members in the home land have made possible the establishment of this school, and its successful operation. Naturally we look to them for support when we contemplate our needs and ponder on what we must do to continue and to improve the service that the Southern Cross School is rendering to the Church and to humanity.

# A Message From Bishop Graves

## He Appreciates Sympathy and Returns Full of Courage to His Work in China

Just before sailing for China, Bishop Graves wrote the following letter to Bishop Murray.

It appears in *THE SPIRIT OF MISSIONS* in order that the many personal friends to whom Bishop Graves would like to write, but cannot, may know of his gratitude for their thought of him, during the anxious and sorrowful days that marked his visit to this country.

Owing to the illness and death of Mrs. Graves, his absence from China on this occasion has been longer than on any previous visit since his consecration as Bishop, in 1893.

Los Angeles,  
June 3, 1926.

*My dear Presiding Bishop:*

I have been deeply touched by the resolution of sympathy which was sent to me and my family, on the death of my dear wife, by the National Council. During the strain of the last few months and in the heavy time of sorrow we have been comforted and sustained by the constant kindness of our friends. The Department of Missions, through my dear friend Dr. Wood, has shown such delicate consideration and sympathy as I can never forget, and here, in the diocese of Los Angeles, Bishop Johnson and Bishop Stevens, with the clergy and laity, have won my lasting affection by their tender respect for Mrs. Graves and by many acts of brotherly kindness. To all our friends throughout the Church who have had us in their hearts and remembered us in their prayers I wish to convey, through you, the most grateful thanks. It has been a wonderful manifestation of what the bond of Christian fellowship means.

I am sailing from here in a few days for China to take up again the work with which the Church has entrusted me. The times are very difficult on account of the confusion and civil strife which at present prevail. It is true that the end is not yet in sight, but there is in the Chinese people an innate reasonableness and common-sense which will surely prevail. Their fine qualities may be obscured just now

by discord and party spirit, but they exist beneath the surface disturbance.

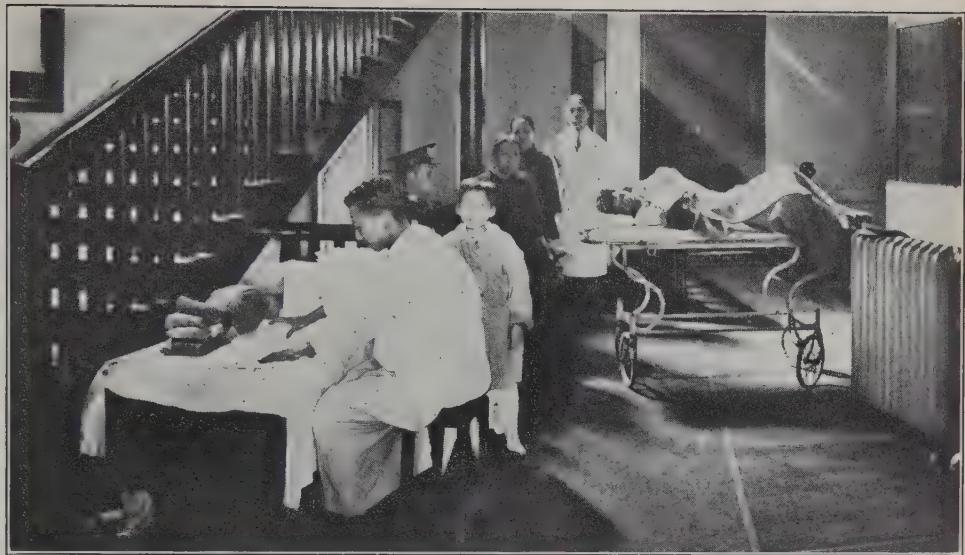
What the best Chinese are really seeking to gain for their country are national independence, a good government and an honorable place among the nations of the earth, and with these aspirations every friend of China sympathizes. At the same time our duty as missionaries is, surely, not to allow ourselves to be entangled in political questions but to devote ourselves more faithfully than ever to our proper work, the teaching of Christianity. It is that work to which I was sent out forty-five years ago, and to which I rejoice to go back again.

To those who see only the outside the condition of China may appear hopeless, but when one considers how Christianity is growing and how Christian ideals are spreading beyond the bounds of the Christian community one takes courage for the future. In our own Church Chinese and foreigners work together as equals with harmony and mutual respect, and from such an example one sees how possible co-operation is and catches a vision of how the peace of the Church may be realized on a wider scale in the peace of the nation through the knowledge of our Lord and Saviour, Jesus Christ.

With affectionate regards I am,  
my dear Bishop,

Faithfully yours,

The Rt. Rev. F. R. GRAVES.  
John G. Murray, D.D.,  
President of the National Council.



A QUIET MOMENT IN A BUSY HALLWAY OF ST. LUKE'S HOSPITAL, SHANGHAI  
*The only approach to operating room, surgical wards and internes' quarters on the third floor. Also used as waiting room and for the preparation of dressings*

## Hospital Zone — But No Quiet

St. Luke's Hospital, Shanghai, Carries on  
Bravely Under Intolerable Conditions

By Maurice Votaw

Special Correspondent for THE SPIRIT OF MISSIONS

ON one of the busiest streets in the great port city of Shanghai, near the Whangpoo River, is carried on a service to suffering humanity seldom equaled in any hospital of its size in the world—yet this hospital is never quiet, nor can it be.

So many Americans, when they stop to think of hospitals, conjure up visions of softly padding feet hurrying along silent, fireproof corridors; of large, airy, uncrowded rooms from which are excluded the harsh sounds of the outside world. Should a visitor come to Shanghai and enter St. Luke's Hospital for Chinese men, on Seward Road in the district called Hongkew, he would be impressed, not by the beautiful calm but by the succession of blatant, blaring sounds following him into the building.

Unfortunately St. Luke's is not housed in one building, but in two separate buildings on opposite street corners, and in a series of ramshackle buildings on a third corner. These are the administrative and surgical building, erected in 1901 largely by a gift from Mr. C. P. B. Jefferys, father of Dr. William H. Jefferys who was connected with St. Luke's from 1901 to 1911; the medical building, which was completed in 1911; and the structures given over to laboratories and the outpatient department, which are over twenty-five years old.

There are 101 beds in the surgical building, the operating and x-ray rooms, offices, library, chapel and one of the classrooms of St. John's Medical Department. The offices, library, two wards and the chapel are on the

## THE SPIRIT OF MISSIONS

ground floor. Regular services are held by the hospital chaplain, the Rev. C. F. McRae, and his Chinese assistants—morning prayers for the nurses every day and a Communion Service on all Sundays and Feast Days.

After much difficulty the chaplain's office is located—a room perhaps six by eight, the ventilation coming from one of the surgical wards and the light from electricity. Scarcely bearable in March, what can it be like in August!

There are five surgical wards, three having twenty-three beds each and two with twenty each. Then there are several private rooms, each large enough to hold two beds, a chair and a small table; but these are frequently turned into diminutive wards with three or four beds in them when the space in the regular wards is used up and the patients keep on coming.

The operating room is fairly modern, but is by no means perfect. However, since the room and the equipment are usable, the hospital authorities do not feel they can spend money on it needed urgently elsewhere. The sterilizing machines in the overcrowded little room off the main operating room should be in a museum for obsolete appliances. There are two tables in the emergency operating room where accident cases are taken. These two tables are in almost constant use. One is reminded of a play in three acts, the same scenery used in each but called differently, for not only is this the emergency room, but also the dressing room and a demonstration room for nurses in training.

At the door of this room is one of the most interesting hallways in existence. It is the main passageway from one floor to the next, it is the only way to get to the operating room, to the quarters of the internes, to the wards, and in addition it is the only place where there is room to roll bandages and make dressings, and the only place where patients waiting to have wounds dressed may wait. The hallways on the other floors are in use but not to such a great extent, stretcher bearers

being able to pass through without brushing against a dozen or so workers.

The majority of the patients in the surgical wards are industrial workers, for St. Luke's is in a district where there are 500,000 industrial workers, in addition to being the police hospital for street and accident cases from the most congested and the most important industrial districts in Shanghai.

On the top floor is the roof garden, or children's department. The room is a memorial, as is the chapel, and many of the beds are endowed. A recent endowment is by the children of Holy Trinity Cathedral (English), Shanghai. Here, too, as well as in all the wards, there are no empty beds. The patients are nearly all afflicted with various forms of tuberculosis, and some of the small boys have been in St. Luke's as long as two years. Perhaps the happiest time of year for them is at Christmas when Miss Margaret Bender, the matron, and the children of the foreign members of the staff sing carols and distribute gifts in the wards.

To reach the medical building from the surgical, one dodges through ricksha, motor, wheelbarrow, truck and bus traffic. There are fifty-four beds for patients in this building, living quarters for three of the foreign nurses and the kitchen for the entire hospital.

In the kitchen is cooked all the food for the 155 patients, six internes, fifty-eight nurses, half a dozen other staff members, twenty coolies, and about a dozen students of St. John's Medical Department who do their clinical work at St. Luke's; but the room is so small, with barely enough space for the built-in Chinese stoves, necessary tables and cooks, that the food is prepared for cooking in an open courtyard. In fair weather the court is dry and airy, but Shanghai has both a winter and a rainy season. The food for the surgical patients has to be carried along a corridor to the street and then a distance of some fifty yards to the entrance to the surgical building.

The patients are placed in wards

## HOSPITAL ZONE—BUT NO QUIET!



THE SURGICAL CLINIC AT ST. LUKE'S HOSPITAL, SHANGHAI

Here every day in the year the poor come to have all sorts of wounds and injuries dressed. St. Luke's is in the center of a large industrial district

and rooms on the three top floors of the medical building, each one having to be carried up from two to six flights of stairs, since there is no elevator. There is a clumsy hand-power lift in the surgical building.

Across Seward Road, with entrance on Nanjing Road, are the out-patient and pharmacy building and the laboratories, all of which are almost past usefulness because of age.

In the large waiting room downstairs in the clinic the catechist lectures to the people waiting for treatment. The medical cases are treated in the rooms and offices on the first floor; the surgical on the second floor, reached by ascending seventeen steep, narrow steps. How can a patient with a leg swollen to four times its normal size climb these stairs? The pain must be enormously intensified during the climb.

The best that can be said for the technician's laboratory and the clinics for skin diseases and eye troubles is that a great deal of work is accomplished in the very inadequate quarters.

The year 1925 was unusual from the financial end in that there remained a balance of some \$5,000 with which to

meet the expenses of the first few months of the new year which are always light as far as income is concerned. The total income for the hospital in 1925 was \$93,194.72. The total expenditure was \$88,534.42, not including the salaries of the ten foreign members of the staff. The total income from the United States amounted to about \$7,500 obtained from the National Council and friends in America. In addition to this hospital supplies were given by branches of the Woman's Auxiliary in Pennsylvania, Illinois, Honolulu, New Jersey and Arkansas. Subscriptions from foreigners in Shanghai reached \$9,342.89, whereas Chinese friends aided to the extent of \$5,257.89. A grant of \$8,333.32 was made by the Shanghai Municipal Council. From various fees St. Luke's received \$49,998.36.

The most expensive item was food and kitchen service which cost more than \$16,000 in 1925 and will cost more than \$18,000 for the present year. Salaries of the Chinese members of the staff amount to almost as much as food. Repairs last year were unusually costly and amounted to some \$6,000. There



THE KITCHEN OF ST. LUKE'S HOSPITAL, SHANGHAI

*In these cramped quarters meals for more than 250 people are cooked. Much of the food has to be prepared in the courtyard*

was no money for the purchase of equipment other than for absolute necessities so that less than \$100 was spent.

There were 2,313 patients admitted to the hospital in 1925 who stayed an average of twenty days each. In the daily clinic, where there is a charge of ten cents for the first visit and five coppers for return visits, there were 66,996 treatments. In addition there were 16,834 out-patients, including those who are able to pay a higher rate and all emergency cases. Four thousand two hundred and seventeen accident cases were brought to the hospital during the year and 435 persons who had tried to commit suicide by taking poison. The surgeons at St.

Luke's performed 3,612 operations during the year. Only about 10 per cent of the patients pay enough to cover the actual cost of service to them; 23 per cent are charity cases.

Some years ago St. Luke's asked for \$500,000 (gold) with which to build a new plant. Property was bought for *taels* 80,000, some raised in China, the rest borrowed; but as each year passes the hope of having the first unit of the new St. Luke's begun, grows more dim. The three acres of ground at Penang and Kiaochow Roads lies idle and old St. Luke's carries on until the day when it can be turned into an out-patient clinic only. May the day come quickly, as in China there is only one doctor for every 265,000 people!

ON June third a cable was received by Dr. Augustine W. Tucker of St. Luke's Hospital, Shanghai, who is now in this country on furlough, announcing the bequest of 100,000 *taels* to the hospital. This item was included in the will of the late Henry Lester, considered the wealthiest man in Shanghai. "This is wonderful news," says Dr. Tucker, "and makes it seem as rebuilding was in sight."

In the accompanying article Mr. Votaw appeals for \$100,000 toward a single unit in the hospital rebuilding. This sum is included in the Advance Work of the Church's Program. The Lester bequest represents \$70,000 toward a single unit. The building program involves the ultimate expenditure of \$500,000.

# Missionary Rectors in Jamaica, Long Island

S. P. G. Activity in Eighteenth Century Founded Grace Church—Now One of Long Island's Largest Parishes

By the Rev. Horatio Oliver Ladd, S. T. D.

Rector Emeritus, Grace Church, Jamaica, L. I.

The illustrations accompanying this article, as well as the portraits of the Archbishops of Canterbury and York in *THE SPIRIT OF MISSIONS* for June, were made from photographs furnished by Dr. Ladd. They were first published in his *Origin and History of Grace Church*, now out of print. The original photographs of the portraits were given to Dr. Ladd by the Secretary of the S. P. G.

UNTIL the year 1679 no church had been erected in the American Colonies for the services of the Church of England. There were known to be only four Episcopal clergymen in the continent of North America. In the Society for the Propagation of the Gospel in Foreign Parts, suggested and brought to an effective organization by the Rev. Thomas Bray, the Commissary who had been appointed to make a survey of the British Colonies, were 108 charter members. There were two Archbishops and twenty-one Bishops included in this effective union. The spread of immorality, infidelity and atheism among the white settlers of the New World had awakened these godly men to definite action.

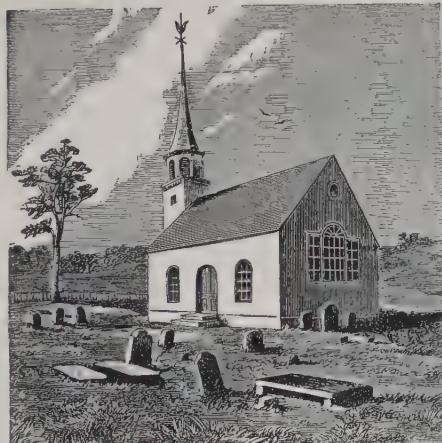
In 1699 the Churchmen in Jamaica, Long Island, had not yet petitioned for a suffragan bishop for the colonies, but they desired an ordained minister to be sent to them. There had been erected a church building, claimed for their use according to the Act of the Provincial Assembly in 1693 which required this, and also the election of two wardens

and two vestrymen in Jamaica, to establish Divine worship for a population of over 500 white settlers besides Negro servants or slaves.

At the second meeting of the Society, held in 1702, the Archbishop of Canterbury presiding, the petition from Jamaica and an application from the Rev. Patrick Gordon to be appointed as the missionary rector were presented by the Bishop of London. Mr. Gordon was chosen by the Society, the first one sent to a church, with an allowance of fifty pounds for his support and thirty pounds for expense of voyage and equipment. This stipend was pledged by John

Sharp, Archbishop of York. Mr. Gordon arrived at Marblehead, Massachusetts, June 11, 1702, and at Jamaica about two weeks later. But he died from an epidemic fever while preparing to minister for the first time to his people.

Mr. Gordon had by his devotion to missionary work led the Venerable Society to establish the Jamaica Mission to three large townships, Jamaica, Newtown and Flushing, which were to



GRACE CHURCH, JAMAICA, IN 1734  
*This was described at the time as "one of the handsomest Churches in North America"*

## THE SPIRIT OF MISSIONS

become the most extensive borough of the Greater City of New York, with available lands for its largest population.

In these three towns the dissenters were most numerous. In Jamaica they had control of the vestry and the church which had been built there. Two clergymen, the Rev. John Bartow, appointed by the Governor of the Province to succeed Mr. Gordon as temporary supply, and the Rev. James Honyman, were each unable to continue their ministrations longer than three months on account of vigorous opposition in Jamaica, Newtown and Flushing. The Society now sent to the Jamaica Mission the Rev. Thomas Urquhart, a sturdy Scotchman and former chaplain of the Royal Navy. He became one of the five missionary rectors who by their self-denials and foresight built the foundations of the present great and influential churches of St. James in Newtown, St. George in Flushing, and Grace in Jamaica, in the diocese of Long Island.

### FIVE DISTINGUISHED RECTORS

Urquhart, Poyer, Colgan, Seabury and Bloomer, these scholarly and most distinguished rectors of all who served the Society in Queens County, compel this tribute of gratitude in this its two hundred and twenty-fifth anniversary.

Thomas Urquhart found a stone church standing in the highway of Jamaica, furnished only with a reading desk and the Book of Common Prayer. There was a house for the minister, a large parcel of land in the village for a glebe, and the pledge of the Yorkshire clergy of fifty pounds for his main and constant support. By his industry, fidelity and sound piety he secured the support of staunch Churchmen and also of dissenters in the towns, and the respect of the officials of the government. Mr. Urquhart died in September, 1709, leaving his family in straitened circumstances.

The Rev. Thomas Poyer was appointed by the Society to succeed Mr.

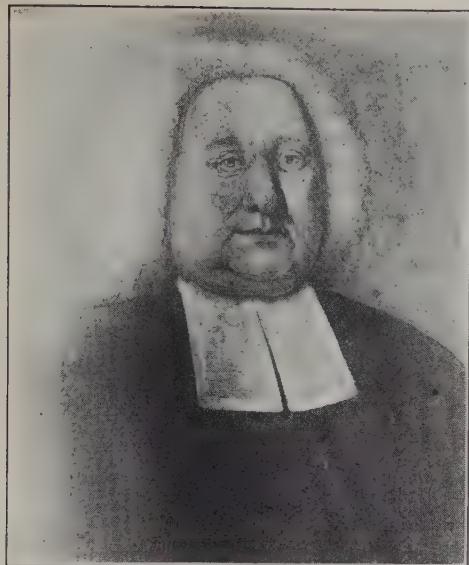
Urquhart in the Jamaica Mission. After a stormy voyage of thirteen weeks and a shipwreck on the shore of Long Island, he arrived at his parish in Jamaica. But there was no welcome for him and his young family. The glebe had been divided into lots and sold; the rectory was occupied by the dissenting minister who disputed the use of the church. There was a majority of opposers in the vestry and in the population of Jamaica, but seven years after he entered it, of a population of 8,000, he reported 400 attendants at his services and sixty communicants. By frequent lectures and catechisings he tried to gain greater favor among the dissenters. He also circulated library books, and gave free tuition in a parochial school. His kindly efforts, however, were returned by frequent ill usage from inhospitable parishioners and townsmen. He regained by interposition of the Governor the possession of the church and parsonage, from which he had been excluded, only to lose them again as the outcome of lawsuits. Mr. Poyer had failed to be legally inducted in his rectorship and the acts of the vestry without him, as well as his own acts, were invalid. The Society carried the suits up to Queen Anne and the Council. They petitioned that the Government of New York might make an appeal directly to her Majesty and Council in causes relating immediately to the church without limitation of value. This was granted, and the course of procedure was established for all the colonial churches.

### AN ERA OF PEACE BEGINS

Mr. Poyer was distinguished by his courage, forbearance and fidelity, his steadfast endurance, and forgiving spirit while seeking for the eternal good of his people.

The ministry of the Rev. Thomas Colgan, extending from 1710 to 1732, was an era of hope and good will in the early life of the Jamaica Mission. He gave permanence to it by securing in eleven years the erection in the

## MISSIONARY RECTORS OF JAMAICA



THE REV. JAMES HONYMAN

*Mr. Honyman bitterly opposed the Quakers and only remained in Jamaica for three months*

three towns of Church buildings by Episcopal people and funds. The first was built in Jamaica and received the name of Grace Church, the first to bear that name in America. The consecration of this colonial church awakened general interest in the community. Governor Cosby of New York and his family with other officials contributed the furnishings. Mr. Colgan described it as one of the handsomest in North America.

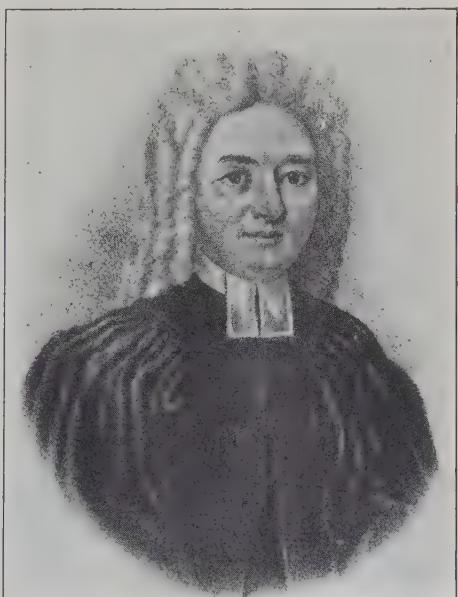
In his first report to the Venerable Society Mr. Colgan said, "Our Church is prosperous. We are at peace with the sectarians around us. I shall be of a loving and charitable demeanor to every persuasion." The reasonable claims of the Church had due effect in the three towns. After seven years the church buildings were well filled and the worship of God was performed with decency and good order and respect.

This prosperity continued during Mr. Colgan's later ministry. Through his marriage into a wealthy family he purchased about fifty acres, including the Poyer estate, in the village bounds,

and extending to a beautiful pond now drained away and built over into populous streets. His residence offered hospitality and other social advantages to the community. It became the manor house of the Hon. Rufus King and his descendants, Governor King and the Hon. John A. King, and later still the beautiful City Park of Jamaica.

Meanwhile in the last years of his remarkably pacific ministry bitter political discussions were increasing the hostility of the colonists against the administration of the English Government.

The Rev. Samuel Seabury, Jr., became the most distinguished of all the missionary rectors in Queens County. His personal traits and experiences here fitted him to become the first Bishop of the Anglican Communion outside of the United Kingdom of Great Britain. Educated at the parochial school of his father, the Rev. Samuel Seabury, missionary rector of St. George's Hempstead, he became a teacher and catechist in Huntington



THE REV. THOMAS POYER

*Mr. Poyer was untiring in pastoral labors. He died of small-pox in 1732*

and Jamaica both, for a time.

Having been ordained in England by the Bishop of Lincoln, he was appointed first to New Brunswick, N. J., and promoted from there to the Jamaica Mission, where he continued for eight years. The sturdy traits he had derived from his Puritan ancestors enabled him to do valiant service to the Episcopal Church in America. There were hardly twenty communicants in Jamaica. All pleas for a suffragan Bishop for America were in vain because of political opposition in Parliament. The colonists were rebellious in spirit, and not long after Mr. Seabury moved to West Chester, N. Y., made their famous Declaration of Independence. It was a stormy period for a loyalist.

Yet the English bishops favored his request for consecration after the Connecticut clergy had elected him to be their bishop. The long delays which other opposition occasioned to Mr. Seabury, who was waiting in England, led him, having gained the prior approval of the English bishops, to go to the established Church of Scotland to be consecrated. He returned to America, having received also in 1777 the honorary degree of Doctor of Divinity from Oxford University. His life and work and leadership as bishop do not concern the Jamaica Mission directly.

His most important service as rector was to obtain from His Majesty's Council and the Commander-in-Chief of the Province of New York a Royal Charter. This empowered the Church

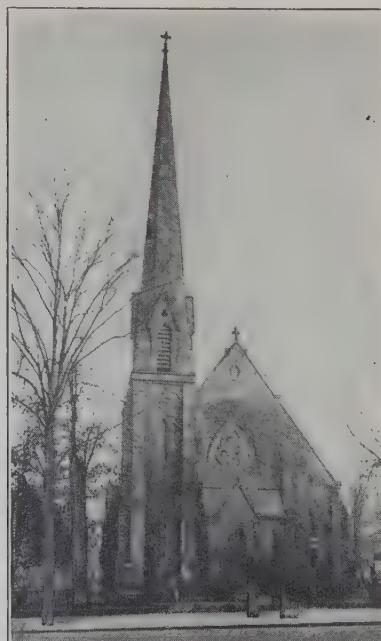
of England in Jamaica to receive legacies and gifts and to manage its temporal affairs by a vestry of its own elected by and out of its communicants.

For three years the Jamaica Mission was without a rector from the Society. Clergymen served temporarily and the communicants were few. The adherents of the Church of England involved in the agitations of war were either persecuted or seriously afflicted by material losses.

The parish of Jamaica resisted the payment of a salary to a rector from the Venerable Society but finally a young man was appointed who was studious and reputable and desired to be a minister of the Church. Mr. Joshua Bloomer had received the degree of Master of Arts from Columbia College and being highly recommended was ordained by the Bishop of London in 1769 at a singularly disturbing time in politics and commerce in America.

But although kindly received in Jamaica he found only thirty-nine communicants in the three churches of the mission. He quickly gained the favor of the townspeople. A glebe was purchased containing seventy-eight acres, with a large house, which was midway to the three churches.

Through the years of the Revolution many of Mr. Bloomer's people suffered from arrests and confiscations. Only a few received Holy Communion or Baptism. All but four or five men who were faithful were driven away from Newtown and imprisoned. Prayers for the King



THE PRESENT GRACE CHURCH,  
JAMAICA

*The rector is the Rev. Rockland T. Homans*

## MISSIONARY RECTORS OF JAMAICA



### TWO NOTED LANDMARKS OF COLONIAL HISTORY IN JAMAICA

*At left is the rectory built by the Rev. Joshua Bloomer in 1769. At right is the rectory of Rev. Thomas Colgan which afterward became the King Manor House.*

and royal family were forbidden in the Church services, and finally services were given up until the King's troops arrived in Long Island.

Meanwhile the rector held the confidence and affection of his people, though he was compelled to pray for the Congress in Philadelphia. His last report of Grace Church to the Society was in 1784 and their last grant of thirty pounds was made in February of the same year, as the charter of the Society did not allow their continued support of missions outside of the British Dominion.

In parting from their great and benevolent work of eighty-two years the Society expressed their earnest wish and prayer to the Colonial Churchmen,

"that their zeal may continue to bring forth the fruit of pure religion and virtue and they may not cease to be kindly affectioned toward us."

The clerical and lay deputies of the Episcopal Church in the United States in response declared, "Under God the prosperity of our Church in an eminent degree is to be ascribed to the Venerable Society. It is our earnest wish to be permitted to make through your leadership this just acknowledgment."

May this present memorial in the Twentieth Century be accepted as a tribute of continued gratitude to that noble and steadfast body of the Church of England and its devoted missionaries whose works do follow them to the praise of Almighty God.

The first articles in the series on the debt of the American Church to the S. P. G., which appeared in our June issue, have aroused much interest in the Church and called out many comments. One in particular is pertinent to the story of Grace Church, Jamaica, L. I., in this number. The Rev. Rockland T. Homans, the present rector of Grace Church, sends us a copy of a letter written in 1704 by the then Rev. James Honyman, the second rector, to the S. P. G. (see Documentary History of New York, III, page 204) in which he says: "Governor Cornbury granted me admission to the ministerial function in this place, where I hope by the blessing of God to be of considerable service to the Church. . . . To this parish belong Newtown and Flushing, famous for being stocked with Quakers, whither I intend to go upon their meeting days on purpose to preach lectures upon their errors."

A striking illustration of the change which two hundred years have seen in the attitude of mind of sincerely religious people. The idea of drawing down the blessing of God by berating those of another faith sounds strange to modern ears.

We invite further criticism and comment on these articles. In particular, we shall be glad to receive additions to the list of parishes established by the S. P. G., which are still functioning, in order that we may publish a revised list in a future issue.



DINNER GIVEN BY JAPANESE TO CELEBRATE ST. LUKE'S TWENTY-FOURTH BIRTHDAY  
St. Luke's is housed in temporary buildings pending funds for reconstruction and the decision by the Tokyo Government as to how Tsukiji is to be rebuilt

## St. Luke's Hospital Has a Birthday

Japanese Civic Dignitaries and the Medical Profession Unite in Congratulations

In celebration of the twenty-fourth anniversary of the founding of St. Luke's International Hospital and of the completion of the hospital's temporary plant, the staff entertained about 100 guests at dinner last night. The dinner, which was held in the hospital dining room, was preceded by an inspection of the plant and by several brief addresses. A program of Japanese classical music and juggling followed the dinner.

Last year the Ministry of Education asked St. Luke's aid in developing school hygiene in Tokyo and throughout Japan, the hospital responding by providing an American physician and nurse, a Japanese physician trained in the United States and two American-trained Japanese nurses.

The plant proved a revelation to

many of the guests at last night's dinner, who knew of the complete destruction of the hospital at the time of the Great Earthquake and of the heavy loss by fire suffered in January of last year. An illustrated booklet presented as a souvenir gives a history of the institution and a description of the service that it is now performing.

In the addresses that preceded the dinner Dr. T. Kubo briefly sketched the story of the founding and growth of this, the only American hospital in Japan. He was followed by Baron Sakatani, who regarded the institution as a valuable link in the international friendship between the United States and Japan. The Rev. Norman S. Binstead and Bishop Reifsnyder conducted the devotionals.—*Japan Advertiser* of Feb. 12, 1926.

# The Twelve Hundred Brothers

## Leaves From the Family History of the American Church Building Fund Commission

By the Rev. Charles L. Pardee, D.D.

Corresponding Secretary American Church Building Fund Commission

I AM one of many brothers of a very large family. Our parents, now nearly fifty years of age, were what the world is wont to designate as "well to do", and were equally generous. We were carefully guarded and protected at home, and were given every chance for growth and development.

It has been an unwritten law in the family that the boys should not remain over-long in the home but that they might find their place of service in the world. And so, as each of us reached sufficient size and strength, we have left our home and gone abroad into the world. But not by chance or accident, nor even in the method of our own choosing. It has always been a matter of parental design where we should go. Some far away, some near at home; some as far as China, Japan, and Africa, or Alaska and the Islands of the Sea, and some to the busy cities or growing hamlets of the states and territories of our own home land.

It has meant a permanent separation from the family. None of us was ever expected to go back home again. And if by any chance we did return, because we were no longer needed in the place of our parents' choice, it has only

been for a little while till another place for service which might be permanent could be found. And so we twelve hundred and more brothers are scattered all around the world.

The very mention of our numbers suggests that we are a somewhat unusual family, and leads me to record what perhaps should have been mentioned before, that our first, last and middle name is Gift, and that our parents bear the name of Permanent Building Fund. It is not to be imagined that though they send us all around the world they themselves do not work. They travel all the time as Loans, but always return home. We brothers go away for good and all, and often never see each other again.

But for myself it has been quite different. I was sent to a little town in the state and diocese of —, whose Bishop found the nucleus of a congregation without a church home, and begged our parents to send them help. They had raised all the money they could, and the absence of the last few hundred dollars threatened the failure of the whole undertaking. They were not strong enough to borrow, even had the Bishop permitted it, and they could



THE REV. CHARLES L. PARDEE, D.D.  
Corresponding Secretary American Church Building Fund Commission



ST. ANDREW'S PARISH HOUSE AND CHURCH, WRIGHTSVILLE SOUND, EAST CAROLINA  
*This beautiful little church and parish house, and many others like it, could never have been built without the help of the American Church Building Fund Commission*

raise no more. It was there that I was sent to make my home in an attractive and churchly little edifice.

I had been living here but a very few years when quite a happy piece of news reached my ears. The town had grown so steadily, and with it the congregation at the church, that a home for the clergyman had become imperative. Still struggling with financial difficulties incident to their youth, the congregation had appealed once more to my parents, and it was decided that a rectory must be built, and that another brother should come to live next door. It was a happy day for me, and happier still when, the rectory being finished, my brother was sent for and I found a companion with whom I could rejoice in the growth and development of the Church's work in \_\_\_\_\_.

This work now went on by leaps and bounds. The mission soon became a parish, and its finances so secure that the vestry felt justified in adding to their savings by borrowing to complete their parish plant in the erection of a Parish House. Great was our joy when we received a visit from our parents who stayed with us till the Parish House was paid for. Before they left I heard considerable talk about building a new church to take the place of this where I have lived so long. If this happens, and they build elsewhere, as seems to be the talk, I suppose I shall

go back home till another place is found for me.

At all events I have had the pleasure, and with me my brother, though for a shorter time, of seeing the Church become stronger in this community, doing its local task and taking its share of the world-work of this great Church of ours. My experience in having so many family reunions, though singular, is not unique in the family history. For we brothers are so many in number that many congregations have been helped more than once in their building programs.

I asked my parents when they were here to tell me what the other boys were doing, and of results. I have set down what they told me in the hope that it might prove interesting to those who read our story.

The number of brothers.....	1237
What they have carried to the	
Church in 33 years.....	\$444,668.81

Brothers leaving home each	
year (average of the last ten	
years) .....	42
What they have carried to the	
Church each year, (average	
of the last ten years) .....	\$24,618

Now that I have set it down as a matter of family history it looks pretty good. But we are kept from pride because we hear of so many places which need other brothers, and whom you might like to send out. Will you?

# Building Fund Aids Missions

Thousands of Dollars Loaned and  
Given to Build Churches and Rectories

By John W. Wood, D. C. L.

Executive Secretary Department of Missions.

ONE of the best allies of the Department of Missions is the American Church Building Fund Commission. It is called, the "Building Fund" for short. The amount of work it does justifies the longer name. Never once in the last six years has the "Building Fund" failed to grant a request made by the Department for aid in erecting buildings in the mission field. This fine spirit of coöperation has made possible several ventures that otherwise could not have been provided for. It was the "Building Fund" that recognized the importance of a worthy church at Ancon on the Panama Canal. It gave ten times its usual maximum gift of \$1,000 to insure the success of the enterprise. It was the "Building Fund" that gave Bishop McKim assurance of aid when all our churches save one in Tokyo were destroyed.

These are outstanding impressive acts. There have been numerous other instances where from \$300 to \$1,000 as a gift to meet the final payment on a church, so that it may be consecrated, has helped to put a new center of spiritual life at the service of the mission field. The "Twelve Hundred Brothers," of whom Dr. Pardee writes in this issue, have done an enormous amount of good. It is safe to say ninety-nine out of every hundred of our people know nothing about it.

Where does the money to do this work come from? It is easy to get the impression that the Church is every year putting into the hands of the "Building Fund" hundreds of thousands of dollars. Not at all.

Nearly half a century ago the Church undertook to secure a capital fund of \$1,000,000, the principal of which was to be loaned to congrega-

tions, parishes and missions to enable them to build churches, parish houses and rectories. That goal of \$1,000,000 has never been reached. The total of the permanent fund, as it is called, now stands at \$762,427. The "Building Fund" has loaned the entire amount. A long line of congregations stands waiting to borrow sums totaling \$250,000. It will be years before the last of these congregations is reached and by that time there will be a still longer line waiting, unless the permanent fund can be increased within the next two or three years by at least one-half million dollars.

Interest on money loaned goes into an income account from which there are sent out every year the Twelve Hundred Brothers.

The "Building Fund" receives no appropriation from the National Council and has no regular source of income. By action of the General Convention, every congregation is called upon to make an offering for church building on the second Sunday in November. How many of our people know that the second Sunday in November is Church Building Fund Sunday? Do you know whether your congregation was one of the 177 who in 1925 made offerings for the "Building Fund"? If you do not know, will you find out? If your parish was not included in that number, will you ask the rector and the vestry to comply with the request of the General Convention and appoint an offering for the second Sunday of November, 1926, and for every succeeding year?

Meanwhile, if you want to make a personal offering—"Obey that impulse!" The Church Building Fund, 281 Fourth Avenue, New York City, is all you need to know.

# A Tribute to One Who Ministered

Miss Lasier No Longer Moves Among Her People But Her Works Live After Her

By the Rev. A. Rufus Morgan

Secretary of the Diocese of Upper South Carolina

SOME ten years ago Miss Irene Lasier of Woods Hole, Massachusetts, took charge of the Mission at Linville, a summer resort in the North Carolina mountains. She came well fitted for the task. In addition to her kindergarten training she also had the advantage of culture, wide travel, and a loyal devotion to the Church.

Miss Lasier faced her task with understanding of the needs and courage to meet them. The means employed in bringing out the best in the people through the administration of the Church have been many. The public school facilities were very poor ten years ago so the children were taught in the hospitable big room of the Mission House. Those children will never entirely lose the impression then made. The appreciation of music and worship came around the organ in the beautiful rustic All Saints' Church. The sick, the needy, the afflicted came to Miss Lasier for help and counsel. During the greater part of these ten years one or another of the girls of the mountains has lived at the Mission House with Miss Lasier and been greatly helped.

The heart of Miss Lasier went out to the people who lived far from the Mission House and for some time she tried to perfect plans to go and share their isolation and hardships with

them. Her sympathy was as great as their needs. Unhappily death came before the plans matured.

For the first three years of her service I had the privilege of serving All Saints' Church, coming over the mountain on horseback or afoot twenty-six miles twice a month. After that time she worked alone, there being

no clergyman in charge except for short periods each summer. In this lonely task she received great comfort from the fact that she was a United Thank Offering Worker and that thus she was working with the women of the Church.

As I had the rare privilege of ministering to her in the Eucharist last Summer, when we knew

the end was near, the beauty of her soul shone forth more clearly than ever, in the process of being perfected through suffering. One who was very near to her has said: "The thought of her brings to mind all the beauty and comfort of those wonderful mountains. The friendship of those hardworking true people whom she loved and all the love she had for them must have helped to build her beautiful soul.

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"For all the Saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be forever blessed."

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



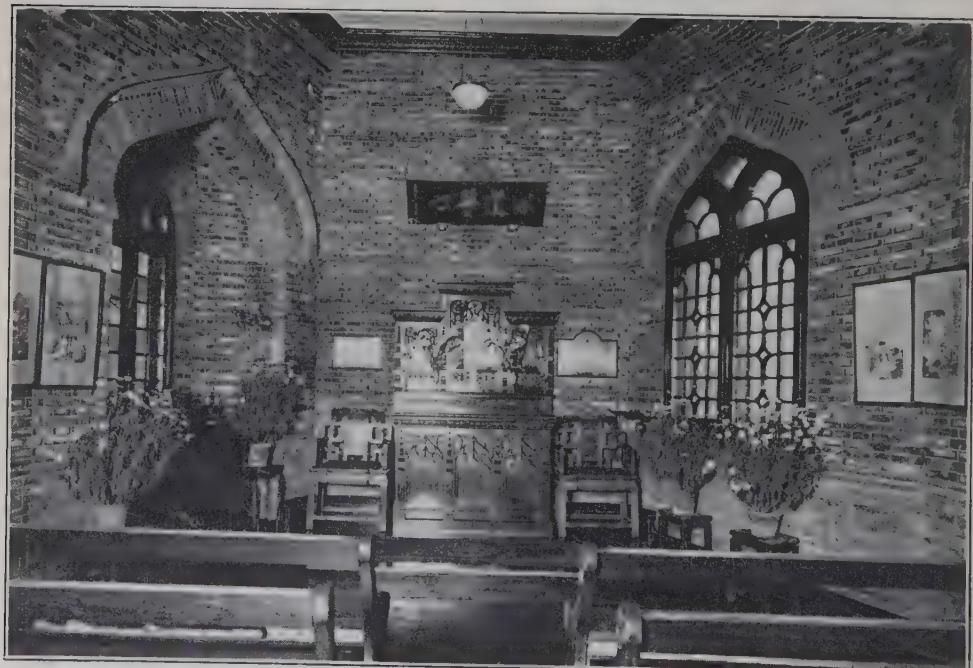
THE NEW HOLY TRINITY CHURCH, PONCE, P. R.

*This church replaces the old Holy Trinity Church, the first non-Roman Church in Porto Rico, which was built in the 'seventies at the request of Queen Victoria of England*



SURGICAL WARD IN ST. LUKE'S HOSPITAL, SHANGHAI

*This is our oldest hospital in China, dating from 1882. Last year St. Luke's treated 4,217 accident cases in very inadequate and crowded quarters*



THE CHAPEL OF ST. LUKE'S HOSPITAL, SHANGHAI, EASTER, 1926

*The chaplain, the Rev. C. F. McRae, holds regular services. Forty-four of the fifty-seven nurses are Christian, but only one-third were Christians when they entered training*



#### OUT-DOOR CONFIRMATION, NEAR PARKFIELD, CALIFORNIA

*The occasion was the dedication of a memorial cross to Bishop Nichols. A picture and description of this cross will appear shortly in THE SPIRIT OF MISSIONS*



#### CHURCH SCHOOL OF ST. MARY THE VIRGIN, PONCE, P. R.

*This mission was organized in October, 1924, by the Rev. Philip Locke, who stands at the left of the picture. It has grown wonderfully under his leadership*



**AN EVERYDAY SCENE IN THE WAITING ROOM OF THE OUT-PATIENTS DEPARTMENT.**  
The faces in this picture tell their own story; there is no need of any elaborate description. There is a constant stream of suffering humanity afflicted with every ill under the sun, coming to this country, but the difference is that here there are hospitals for all who need them, w



MENT OF ST. LUKE'S HOSPITAL FOR CHINESE MEN, SHANGHAI  
In the waiting rooms of each and all of our hospitals and dispensaries in China there  
is a foreign doctor to be cured. No doubt the same scenes might be witnessed in this  
in China, only a small fraction of the sufferers can hope to be relieved



THE CHOIR OF ST. JOHN'S UNIVERSITY, SHANGHAI, CHINA

*Composed entirely of students. At the back stands Professor Schultz, who trains the choir. At his right is the Rev. M. H. Throop, who sent us this picture*



FACULTY AND STUDENTS OF ST. JOHN'S THEOLOGICAL SCHOOL

*The faculty are seated. From left to right they are the Rev. J. F. Davidson, the Rev. J. A. Nichols, D.D., the Rev. M. H. Throop*



A DELEGATION OF THE CHURCH ARMY OF ENGLAND IN WASHINGTON  
The Church Army is the *Salvation Army* of the Church of England. Begun in 1882 by  
the Rev. Wilson Carlile it has grown into a vast organization for social uplift



LILA S. STROMAN  
*Anking*  
From Upper South Carolina



BENSON H. HARVEY  
*Philippines*  
From Massachusetts



DOROTHY L. PETLEY  
*Honolulu*  
From Olympia



MRS. I. G. S. CLIFFORD  
*North Tokyo*  
From Massachusetts

Introducing  
Some  
Recent Recruits  
for the  
Distant Missions  
(For details see the  
opposite page)



MYRTLE E. FALK  
*Mexico*  
From Spokane



GRADIE BAGGALY  
*Philippines*  
From California



WINEFRED E. STEWARD  
*Hankow*  
From Massachusetts



GRACE M. TOPPING  
*Cuba*  
From Newark

# Recruits for the Distant Missions

## Short Sketches of a Few of Those Who Have Lately Joined the Missionary Staff

**L**ATIN America and our island possessions claim most of our recruits this month. However, China and Japan are not entirely forgotten, as a nurse and teacher are going to the former and a kindergartner to the latter.

**CHINA:** Miss Winifred E. Steward, R. N., comes from England via Boston, Massachusetts, where on appointment she was in residence and a communicant at St. John the Evangelist. She received her education in private schools in England and her nurse's training from the Royal Berkshire Hospital at Reading in Berkshire, England. During the war she was charge nurse of an operating room in London. She is skilled as a secretary and was appointed to combine nursing and hospital secretarial work at the Church General Hospital, Wuchang.

Miss Lila S. Stroman is a teacher at Anking. She is a member of the congregation of St. Mark's, Rock Hill, South Carolina, although her home address is McClellanville in that state. Miss Stroman graduated from Winthrop College in 1921, where she specialized in language study. She has taught in intermediate and high schools.

**CUBA:** Miss Grace M. Topping is a communicant of the Church of the Holy Communion, South Orange, New Jersey, which is her home. She is a graduate of the State Normal College at Trenton and has had valuable experience as a teacher of intermediate grades. She is now teaching at the Girl's School in Havana.

The Rev. F. C. P. Hurd will be in charge of the work at Camaguey. Mr. Hurd has been rector of the Church of the Advent at Jeanette, Pa., since 1923. He is a graduate of the Philadelphia Divinity School, 1923,

having been ordained priest by Bishop Mann in this same year. He has felt the appeal of Spanish-speaking peoples and is especially interested in the study of the Spanish language. Mrs. Hurd is a graduate dietician and in view of large experience among industrial workers and in hospitals, should be of great help to Mr. Hurd.

Miss Geraldine May Huntley is a United Thank Offering worker and a communicant of Emmanuel Church, Covington, Virginia, where she graduated from High School. She also graduated from Dickinson Seminary at Williamsport, Pennsylvania, and has had experience in teaching in schools in that state. She is a native of Mt. Carmel, Pennsylvania, but her home is in Covington, Virginia.

**HONOLULU:** Miss Dorothy L. Petley has gone as a teacher to Trinity Mission School for Japanese in the city of Honolulu. She is a native of Seattle, Washington, but a communicant of St. James' Church, Pullman, Washington. She is a graduate of Washington State College, 1925, with the degree of B. S. She has had wide experience in teaching and Girl Scout work, in which she supervised games at summer camps. In college she specialized in physical education.

The Rev. Jadi L. Martin is a resident of Reidsville, North Carolina, where he was rector of St. Thomas's Church, and also of the Church of the Epiphany, Leaksburg. In Honolulu he is to be rector at Wainea. Mr. Martin is a graduate of the Seabury Divinity School. He was ordained deacon in 1919 and advanced to the priesthood in 1921.

**JAPAN:** Mrs. Iola Gladys Smith Clifford, of Malden, Massachusetts, is an appointee to do kindergarten work at

Sendai in the district of Tohoku. She has desired to serve in this land for a number of years and thus is realizing a deep life purpose. Aside from primary work in schools in different parts of Massachusetts she has had her own private school in Malden for a number of years. She is a graduate of Symond's kindergarten training school and a communicant of St. Paul's Church, Malden.

**MEXICO:** Miss Myrtle E. Falk has been commissioned to be a teacher at Hooker School, Mexico. Miss Falk graduated as a B. A. from Whitman College, Walla Walla, in the state of Washington in 1915. She is a communicant of St. Paul's, Walla Walla. Her experience has been in country and high schools and in Whitman College. She has previously taught in Mexico and speaks Spanish.

**PHILIPPINES:** Benson Heale Harvey has gone to the Philippines especially to carry out a long-cherished plan of Bishop Mosher's to do itinerant work among scattered groups of Americans and British throughout the Islands. Mr. Harvey is a B. A. from the University of Pittsburgh, 1923, and graduated with the degree of B. D. from the Episcopal Theological Seminary, Cambridge, this past June. He has traveled widely and had experience in teaching boys' groups and in Sunday School.

Miss Gradie Baggarly is nurse in charge of the Moro Hospital at Zamboanga, having offered for this field because of the interest which developed during a trip which she made through the Islands. She is a graduate of Gordon Institute, Georgia, and received her nurse's training at the Wesley Memorial Hospital at Atlanta, Georgia.

## Sudden Death of the Rev. Irvin H. Correll, D.D. Veteran Missionary of Our Church Dies at Sea While Returning to Japan

As we go to press word is received at the Church Missions House, by wireless from the S. S. *President Monroe*, that the Rev. Dr. Correll, who, with his wife, was returning to Japan after furlough in this country, had died suddenly and was buried at sea somewhere west of Honolulu.

Dr. Correll was a veteran missionary, having had fifty-two years' continuous service in Japan. Not all of these years were spent in the mission of our Church. He went out to that country under the direction of the American Methodist Episcopal Church Missionary Society. But after twenty-five years in their service he became convinced that he could work more effectively for the evangelization of Japan as a priest of our Church. He accordingly surrendered his charge of the Methodist Mission and returned to this country to prepare for ordination. In 1901 he went back to Japan and was ordained to the priesthood by Bishop

Partridge, of Kyoto, in May, 1902.

Dr. Correll began his ministry in our mission at Nara, afterwards taking charge of churches at Osaka and Tsu, in the district of Kyoto. Some little time ago his intimate knowledge of the Japanese language made it desirable to employ him in the work of translating and he was therefore stationed in Tokyo and became head of the Church Publishing Society of Japan.

In February, 1923, Dr. and Mrs. Correll celebrated the golden anniversary of their wedding, and in June of the same year the fiftieth anniversary of their arrival in Japan. They were privileged to give longer service in that country than any of our missionaries now at work there.

The sympathy of the Church will go out to Mrs. Correll in her bereavement under such distressing circumstances. A full account of Dr. Correll's life and labors will be published in the August SPIRIT OF MISSIONS.



DU BOSE MEMORIAL TRAINING SCHOOL AT MONTEAGLE, TENNESSEE

*This institution is designed to train men for the ministry who have not been able to take a college course. Its graduates are especially fitted for work among the mountain people*

## Workers Needed in the Southern Mountains

Should Have All the Cardinal Virtues and Then Some, But They Will Learn as Much as They Teach

By John W. Irwin

Editorial Correspondent of THE SPIRIT OF MISSIONS

**T**HREE should be no lack of workers in the Southern Highlands, for no domestic mission work is more interesting, or more valuable in training and developing the men and women who do it.

There is need both for clerical and lay workers, but laymen and laywomen should be specialized workers. They should know some one thing and be able to do it well. To illustrate, a man with a little car, equipped with a moving picture machine and educational films, could be tremendously useful in very remote districts. Mountain men will go for miles to attend an old-fashioned singing school. This could be used to advantage by the Church. Workers with medical or nursing experience could be used in almost any

mountain mission station.

Teachers, men and women, are in great demand. They will earn little money, and endure many and varied inconveniences, perhaps even real hardships, but their service is vital in our work with these people.

A public school teacher wrote: "The educational part of this work has been dreadfully neglected, it seems to me. I grow so indignant when I think of the crimes that have been committed by former teachers, in the name of education. Why, the children haven't been taught at all. They haven't liked coming to school, so they haven't been coming. It is simply criminal. There are girls as old as I am, who can't really read and write with any ease at all. And I have never seen more re-

sponsive eager-to-learn youngsters.

In one section where our Church has no work, there is a school covering, theoretically, all grades to and including the eighth. The education of the young girl teacher was obtained in the same school, where she attended to the sixth grade! And as if that were not enough of a horrible example, this teacher stammers and is reputed to be below normal mentally.

Does this indicate a need? The sort of need that state and county Boards of Education ought to supply, but which, until they do, the Church can hardly overlook.

One of our missionaries in an address at a theological seminary outlined the kind of men needed in mountain work, and the rewards of the work, to the worker. He spoke to theological students, but much of the following outline applies equally to lay workers.

#### Type of workers needed in the Mountains:

1. Big, wholehearted, able to do many things, deeply spiritual. Absolute trust in God. Able to take hard knocks. Patient. Willing to wait. Willing to sow and perhaps never to see the harvest.

2. Good strong voice. Plain, "thundering" preacher. Faithful pastor. Effective song leader.

3. Long-suffering, loving, thankful.

A Happy Christian.

A Real Christian.

A Live Christian.

A Burning Christian.

A Christian Christian.

#### What Mountain work will teach you:

1. Adaptability: Fit self to situation. Fit service to needs.

2. Confidence in Self: Courage to go forward. Willingness to accept responsibility.

3. Confidence in God: A co-worker, a partner. A yearning, waiting God. The Power of real Prayer.

4. Ability to Present the Saviour of the World: Realizing the need of man and the all-sufficiency of God.

5. Ability to get on with others.

6. Christianity: Not a form but a force. Not a system but an experience. Nor mere repetition of Creed, but knowledge of a Person.

7. Sympathy with and understanding of the early Church.

8. Acquaintance with other religious bodies.



A HOME OF GOD IN THE MOUNTAINS  
Churches such as these are centers to which the mountain people look for leadership

One mountain clergyman said, "I almost wish that every young priest were compelled to work here for two years after ordination." Then whimsically, "It would be a wonderful thing for them, but pretty hard on the mountains, I guess."

But it is difficult to understand why this field should lack laborers. Not distant, but right at our doors, a tremendous, outcrying need. A people easy to love, enough difficulties to present a real challenge. Work with a primitive people, living examples of a bygone era, picturesque beyond words, powerfully appealing to anyone with the true hunger for souls.

Money is not a consideration with the workers in the mountain missions. Probably not one in the whole field is receiving what would ordinarily be considered a living wage. They are adventurers for God, conscious of His approval, doing His work with faith and hope and joy. May He send more like them!

# Helpless Philippine Girls Are Sheltered

Abandoned by American Fathers They  
Make a Strong Appeal to Our Compassion

By Elizabeth W. Colladay, U. T. O.

Teacher in the House of the Holy Child, Manila

SO few people seem to really know where the Philippines are and what kind of people inhabit these islands,

that I want to take this opportunity to explain to anyone who might be interested just where we are and why we are spending our money and our time working here.

If you get on a boat in Seattle or San Francisco and sail directly west for ten days as fast

as you can you will finally land in Yokohama. From there the boat will go on, stopping every now and then in Japan and China until twenty-three days after you left Seattle you will pull into Manila Bay. It will be rather hot at first and maybe very rainy, but that

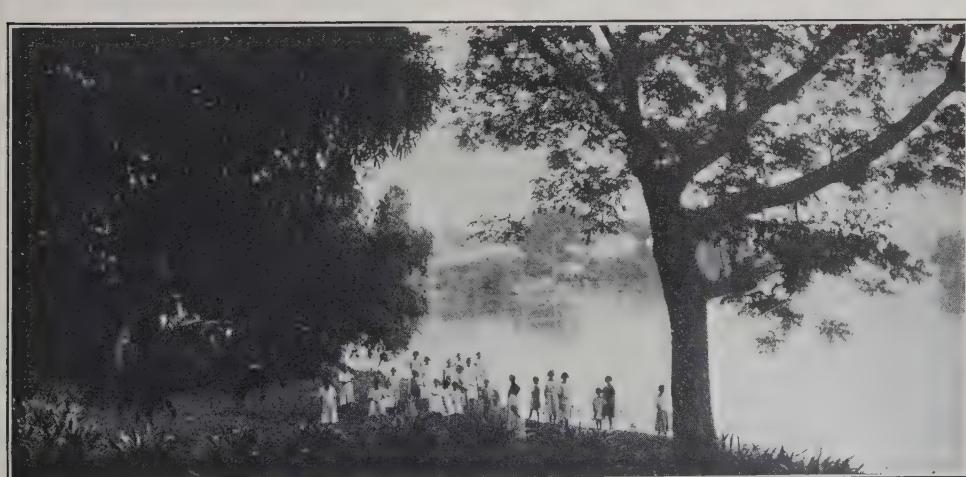
all goes with the tropics and you get to love it after the first few months.

Here you will find the brown or Malay people called the Filipinos, but they are so intermarried and mixed up with the Spanish, Japanese, Chinese, Bombay Hindoos and the American peoples that it is difficult to find a real Filipino any longer. The children of these intermarriages are called *mestizos* and their name is legion. America has only owned the islands for twenty-eight years, but there are more American *mestizos* in the islands now destitute and uncared for than there are those of any other country.

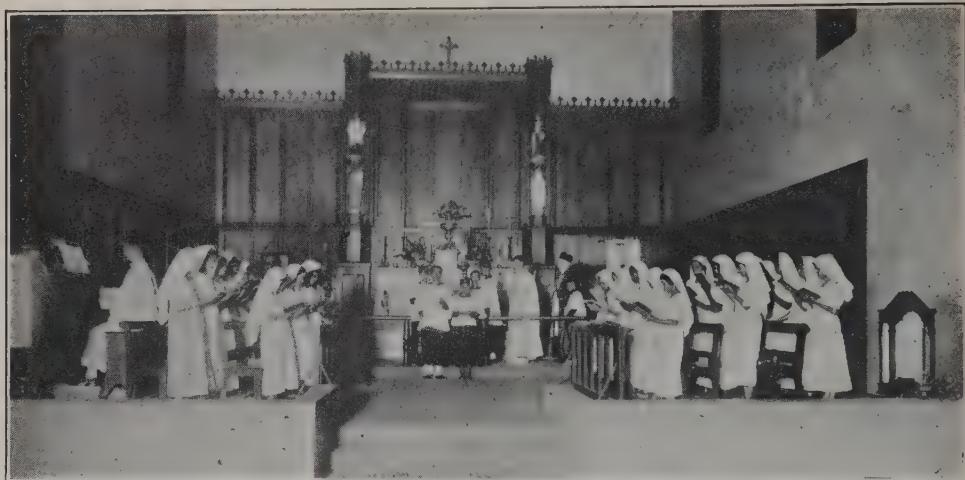
The House of the Holy Child cares for these destitute American *mestizos*. Very few of them have mothers living and none of them know where their fathers are, if they are still living. They were gathered up by the missionaries or brought in by their mothers and left for the mission to look after



A STRONG APPEAL



INMATES OF THE HOUSE OF THE HOLY CHILD, MANILA, IN THEIR GARDEN  
The House of the Holy Child has just had to leave this beautiful situation on the banks of the Pasig River  
and go back to the city of Manila



CHANCEL OF ST. LUKE'S CHURCH, MANILA

*This is a church for Filipinos, one of our oldest Missions in Manila. The choir is composed of girls from the House of the Holy Child*

as best it could. Some of them have been here for ten or twelve years and know no other home.

The House was started as a settlement in connection with St. Luke's Hospital in the Tondo district of Manila. In 1922 Miss Winifred Mann was sent out to get the school started and to teach the children. That year she organized the classes, using the same course of study as the public school and giving the children the same advantages which they would have if they went to public school, but with the superior teaching of American instructors.

In the middle of the next year the hospital needed the building which the children occupied for an annex and offered to rent them another house in a different part of the city. So they moved out to a beautiful estate in the Santa Ana district on the Pasig River. Here the children had a large yard and ample room for all kinds of outdoor sports. Here they slept on a porch which ran all around the large old Spanish House. It was an ideal location and made a great deal of difference in their health in a short time.

In May, just two years after they had moved to Santa Ana, while they were having their vacation in Baguio,

where they are taken every year by the army authorities, the house was sold. There really was nothing left to do but to move into what was then known as the Cathedral Dormitory on Taft Avenue. This house is in the center of the educational district, that is, just off the University campus. Here the children were without a teacher again and being so near the public schools it seemed easiest to let them go out to school until someone could be found to run the school at home again. The three youngest grades were kept at home as there was a person in charge who could handle them. It was very interesting to see how well the children compared with the pupils brought up in the public school. Their English was found far superior, as it is the language used in the house and at play whereas the other children only know the classroom English.

Five of our girls are completing their nurses' training course in St. Luke's Hospital this year; ten are married with nice homes and lovely babies; thirty children between the ages of five and twenty are in the house now, some getting ready to be nurses and some teachers. They are a very happy group of children and respond readily to the teaching of the Church.



TAYLOR HALL, RACINE, THE NATIONAL CENTER FOR DEVOTION AND CONFERENCE  
*At this beautiful spot there is a constant succession of conferences, retreats, training schools, meetings of the officers of the Woman's Auxiliary and other gatherings*

## The Religious Crossroads of the Church

### The National Center for Devotion and Conference Begins Its Third Year of Usefulness

THE National Center for Devotion and Conference, established by the National Council at Racine, Wisconsin, is now in the midst of its third year of operation. That there was a real need for such a Center is shown by the fact that all the available time until the first of November is filled with dates for conferences, retreats and other gatherings.

A full list of the activities of the past two years would cover nearly every organization in the Church, and many in other religious bodies. The conferences held in the Center have been national, international, provincial and diocesan; their members have gathered from every state in the Union except nine, from Canada, England, Africa, China, Japan, India, Korea, Hawaii, the Philippine Islands, Poland, Denmark, Germany and Scotland. Of the three thousand who registered, the great majority were leaders in the parish, the diocese, or the nation.

The claim of the Center to be called the religious crossroads of the Church is manifest by the list of religions represented in the various bodies who gathered for conference or devotion. Of course the bulk of those who attended were Christians, but Buddhism, Hinduism, Shintoism, Mohammedanism and Zoroastrianism also had their adherents.

Among the Christian Communions, the Anglican naturally led the list with the American, English and Canadian Churches represented, but a census of all who took advantage of this meeting place of religious enthusiasts showed that members of the Roman Catholic, Methodist, Baptist, Southern Baptist, Congregational, Presbyterian, Christian, United Brethren, Mennonite, Southern Methodist and Dutch Reformed Churches had been present at one time or another.

All ages as well as all nationalities and beliefs were represented, the

young people especially being much in evidence. Among their conferences were the National Student Assembly and the National Conferences for Leaders of Young People for 1924 and 1925. The Young People of the Fifth Province and the Young People from the dioceses of Milwaukee and Chicago formed three interested groups. An unusual occasion was a meeting of Oriental Students from December 20, 1925 to January 4, 1926. This group naturally provided most of the Oriental religions listed above.

The National Young Women's Christian Association held three conferences of its student staff and the House of Church Women two. There were also two ten-day Training Schools for Church Workers and a meeting of the National Church School Commission.

The Woman's Auxiliary has put the Center to good use. The National Executive Board held its May Meeting at Racine and there have been many conferences of provincial, diocesan and parochial officers, besides several parish meetings of auxiliary women belonging to the churches in Racine.

Among the devotional gatherings have been retreats for priests, deaconesses and lay readers and a three weeks' School of Religion.

The third year of the Center's use-

fulness began last May when a meeting of the National Council and all its departments was held in Racine. The indications are that in the course of time the Center will become largely self-supporting, but owing to the great outlay necessary for repairs, improvements, furnishings, etc., it must look to the Church for assistance until the work is more firmly established. The specific need at the present is for a discretionary fund to furnish scholarships for students and Church workers.

The remarkable thing about the Center is not the variety and scope of its activities, nor the beauty of its surroundings on the shore of Lake Michigan, but the smoothness and harmony with which such varying interests and types of Churchmanship have worked together. The machinery has moved on oiled wheels, apparently without effort, and this in spite of somewhat primitive appointments and none too abundant an exchequer. The guiding spirit who has made all this possible is Mrs. George Biller, who has been from the beginning in charge of the Center. Mrs. Biller is a striking example of the right person in the right place. To her administrative ability and gracious personality much of the success of the National Center for Devotion and Conference is due.

## Easter Notes From Distant Missions From Tokyo

"The new St. Stephen's Church at Mito was consecrated on the morning of Easter Even. There were three Japanese priests and one deacon present, in addition to the Rev. C. H. Evans, resident priest, the Rev. James Chappell, now of Maebashi but formerly in charge of Mito for fourteen years, and Bishop McKim. The sermon was preached by the Rev. Dr. Inagaki, professor at the Central Theological College, Tokyo. It was practical, instructive and uplifting. Immediately after the consecration fourteen persons were confirmed."

## From Alaska

"We had a happy Easter at Fairbanks. The church was filled to capacity at Morning Prayer. The Junior Choir sang the Te Deum to Van Boskerck's beautiful setting. They had been thoroughly drilled and sang well. The Mite Box offering was \$21.37.

"The annual dance for the benefit of the George C. Thomas Memorial Library was held on Easter Monday. The dance was preceded by a fashion show and a musical program. The net proceeds amounted to \$280, which will be used for maintenance and repairs on the library."



AFTER THE OPENING SERVICE IN THE NEW CHURCH AT DUPREE

*The first services were held in Dupree a very few years ago and the mission has had many discouragements, but it has succeeded in building this beautiful little church*

## Where the Edges Meet and Overlap

Devotion and Loyalty Solve a Social and Religious Problem in South Dakota

By the Rev. G. I. Baldwin

In charge of St. Philip's Mission, Dupree, South Dakota

WHEN one form of civilization impinges upon another the edges necessarily overlap, and there are seams to be sewed, in making a coherent community. The Indian of a former day had his simple form of civilization. The white man, pushing forward into new lands, carries his more complex form. The future community life is the resultant of the two. "Where the Edges Meet" there are many opportunities and problems.

Such is the situation at Dupree, our white center in the midst of the Cheyenne Indian Reservation in South Dakota. The town is perhaps a dozen years old. Before that time this was Indian country—a part of the area under the care of the Rev. Dr. Ashley, now Archdeacon of Niobrara. On his

journeys to Cherry Creek and Thunder Butte he passed the trail-crossing where lived the old Frenchman, Dupree, with his Indian wife and half-breed family; and when a town began to spring up there, it was he who first ministered to the incoming white men.

These first services were held in a small dwelling of Mr. and Mrs. G. R. Lafferty. Later the little congregation moved into a hall over the pool-room. By this time, at least monthly services were being held with fair regularity. Handicaps to growth were numerous and the obstacles encountered were many and severe. The little community seemed to have more than its share of crop failures, blizzards and other untoward happenings. Other infant villages died under these experiences.

Among them was a place known as Arrowhead, twelve or fifteen miles west of Dupree. Upon its demise the Dupree congregation purchased and removed a two-room dwelling house and placed it on the rear of the two lots which the mission had secured when the town-site of Dupree was placed on sale by the Government. The removal of the partition gave a chapel 14 by 28. A packing-box decorously covered became the altar and four benches from a defunct movie-house served as pews.

With an occasional service, a few baptisms, and two confirmation classes, the family of Church folk grew until the communicant list numbered eighteen. When in the fall of 1922 the present pastor first entered upon his duties here as lay reader, he found twelve candidates ready for confirmation, and after a careful canvass of the residents within the vicinity of Dupree found more communicants.

The two striking characteristics in the mission at that time were the devotion and loyalty of the people and the tremendous opportunities for bringing the younger people into close contact with the Church. When I came I found a number of High School students from isolated homes attempting to "bach" and attend school. They were surely seeking an education under the most trying conditions possible. Two of these boys asked me to make my home with them when in town, and I gladly accepted the invitation. To tell how High School boys take care of themselves while living alone and attending school would merely waste time and space. Comfort and real contentment, and even the elements which make for good health, are sure to be

lacking. But I enjoyed every hour of my visits with the boys, regardless of the chill of the little shell of a house, and, having put up with a good deal myself while going to school, my heart went out in sympathy to them. We were not so far apart in years and experience but that we had much in common. Often we discussed the possibility of a group of us renting a comfortable place, and sometimes we talked of the money which would make the dream come true.

In the fall of 1924, we were able to rent a little house and to join forces in a sort of club. Imagine ten of us at one time living in such small quarters!

Of course numbers varied, and at times we had as few as seven! Double-decked bunks were built, and somehow we lived in a fair degree of comfort, and very happily. Our plan was that each should pay his share of the running expenses at the end of the month. But hard luck is no respecter of persons, and there were times

when one or another of us simply could not "come across." That meant, of course, that someone ought to drop out of school—yet that was not to be thought of, so we continued to live as a family and help one another as we could until the Christmas vacation. By that time we had reached such a state of indebtedness with the bank that it was necessary, we thought, to close the house. The decision was a bitter one, but further debt was unthinkable. The house seemed to be serving a good purpose in many ways; not only could we all live in fair comfort and attend school, but it also served as headquarters for many of the boys of the community who otherwise might have found a less desirable loafing-place in



GUILD HALL AT DUPREE  
*Transformed into a comfortable rectory when the new Church was built*



SOME OF THE CONGREGATION IN ST. PHILIP'S, DUPREE, SOUTH DAKOTA

*Dr. Ashley held the first services here not many years ago. By January, 1923, the little Church family had grown to one hundred in number*

the evening. Friends in the East sent many good books and games and a beautiful victrola, so we had a good deal to attract boys from the streets. What a pity to have to give it all up, when a few dollars would have kept it going!

Just then Bishop Roberts came for confirmation; he caught the idea of the place and saw its possible value. Shortly after his return to Sioux Falls a check arrived—almost large enough to cover the debt that had caused us so much fear. Good fortune was not to stop there, though, for more funds were added to help along when a fellow should meet with a shortage, and then Mrs. Lafferty, from next door, came over and invited us all to occupy the warm rooms upstairs in her house, and agreed to board the gang of us at a price which made refusal impossible. So spring found us well and none the worse for wear after a hard winter.

Our house had gained a reputation, and last fall we received applications from three boys living in neighboring states asking for a chance to "throw in" with us. But funds were scarce, and the reopening of the house was impossible last winter. Yet this work is one which we take very seriously

and we haven't given it up. Mr. P. O. Urban, of Timber Lake, has sent a check for the purpose of helping fellows through school, so we have established what we call the P. O. Urban Scholarship Fund. That Fund will always be too small for the load which presses upon it, but we hope to see it grow until it can become of some real service. The day will come when we shall again be able to open a house for those boys who are so ambitious for an education.

In January, 1923, our little Church family had grown to such a size that more room for the work of the Mission was needed. At the annual business meeting someone moved to build a new Church. Such a vote seemed amusing at the time. There was only \$10 in the building fund, and money is a serious problem in any new country such as this. Yet the vote to build was carried. Mr. Ortmayer and his two sons excavated a basement for the new building, and although we had made a rule to do no begging, a fine spirit of interest was shown through the community and contributions came, not only from Dupree but from several points in the East. The building was begun in the fall of 1924, and was



THE ALTAR AT THE OLD ST. PHILIP'S  
*Some would travel miles in bad weather over bad roads to kneel before this little shrine*

ready for use early in the summer of 1925.

The Church is wholly the plan and work of local men and is unusually attractive for a community of this size. It is large enough for many years to come, boasts a full basement 24 by 50 feet in size, and is constructed of hollow tile and stucco. It reminds one of the old missions in California and is in a style of building well suited to this country. What a comfort it was, last winter, after shivering in the little old Guild Hall, to have a fine, warm church in which to worship! There is a debt of \$1,600 against this new building. Its cost was \$5,000, and it is only the devotion of this congregation, and the generosity of many friends, both here and in the East, which made its construction possible.

Last fall work toward remodeling the old Guild Hall was commenced, and it has been transformed into a very

comfortable and good-looking rectory, large enough to be of great service to the work of the mission, and comfortable enough to make a delightful home. Of course there is a bill against it, but we have been able to make arrangements with the Lumber Company whereby we can pay by instalments; and we hope, in time, to clear ourselves of debt.

With these necessary matters provided, we must next bend our efforts toward the extension of our mission into other communities where we have been invited to come. St. Philip's Mission might be compared with a large wheel, the hub of which is at Dupree. Its spokes extend out in every direction. We have communicants in our register who live a hundred miles away. What an opportunity for real service to the Kingdom of God! Here are several new counties and a number of growing new communities where the Church should be planted. With this young and strong center at Dupree we should be able, with the material aid and devout prayers of Churchmen, to make the Church grow with the development of this whole new country. In fact, we not only *should*, but we *must*! Numbers of our own people are scattered over this field, who have a right to expect the ministrations of the Church, and we can only meet our Christian obligation in this matter by manifesting our love for our Blessed Lord and His Holy Religion in something more than passive interest.

**A** NYONE seriously interested in Japan may be glad to read the fifty-page report presented to the Church of England by Bishop Arthur M. Knight, Warden of St. Augustine's College, Canterbury, who was sent to Japan by the Archbishop of Canterbury, on a mission of inquiry. It may be borrowed from the Publicity Department, 281 Fourth Avenue, New York, or a copy may be bought for one shilling from the London office of the S. P. G., 15 Tufton Street, S. W. I.

## Brief Items of Interest

AT the request of Bishop Kinsolving Dr. John W. Wood, Executive Secretary of the Department of Missions, is visiting Brazil during the summer to study the conditions and needs of the Brazil Mission. He sailed from New York in June on the Munson Line steamer *Pan America* and will return by the middle of August.

\*

LEVEN of the twelve Chinese girls who recently graduated from St. Stephen's School, in Manila, are Christians. The Rev. Hobart E. Studley says that so far as he can see, not more than one or two of these girls would have had any opportunity for Christian instruction had it not been for St. Stephen's school.

\*

ST. AGNES' HOSPITAL, Raleigh, North Carolina, which is situated on the grounds of St. Augustine's School, is in need of two sets of bassinets such as are used in hospitals and are made five to each set. St. Agnes' is doing a much needed work among Negroes of North Carolina and should be well equipped.

\*

THE Rev. Henry H. Chapman of St. Matthew's Church, Fairbanks, Alaska, writes that he recently received a request to send magazines to Mount McKinley National Park. These were wanted for the rangers and other employes of the park. Thanks to the many friends in the States who send magazines to Fairbanks, he was able to supply this demand.

\*

THE Annual Conference of Church Workers (Negro) organized by Dr. Robert W. Patton five years ago, was held last month at St. Augustine's School, Raleigh, N. C. Representatives from schools and parishes in many states were present. Lectures, round-table discussions, the inspection of the Tuttle Home for the Training of Negro Churchwomen, receptions and musical recitals filled the five days of the

Conference. Of the eleven schools under the care of the American Church Institute for Negroes, all but two were represented. Dr. Patton was unable to be present on account of illness, but a resolution of greeting and appreciation was telegraphed to him. Bishops Cheshire and Delany directed the conference, which was under the general supervision of Professor Everett W. Johnson of St. Augustine's School.

\*

AT a recent service on the Standing Rock Indian Reservation in South Dakota, Mrs. Josephine Swift Cloud presented a five dollar gold piece in appreciation of the confirmation of her granddaughter. Our Indian brethren certainly like to show their gratitude by their gifts. It is a spirit like this throughout the Church which makes possible the following statement from the Treasurer of the Council.

\*

THE monthly statement of Mr. Lewis B. Franklin, Treasurer of the National Council, issued in June must certainly have sent a wave of thanksgiving and encouragement throughout the church. Mr. Franklin prefaced his bulletin with the following words:

### CONGRATULATIONS

#### THE BEST STATEMENT EVER ISSUED

Up to June 1st the Church has broken all records for payments.

Forty-four dioceses out of ninety-eight to which quotas were given have paid in their full proportion of the budget to date. Not room enough to name them, look them up for yourself. Some new names in the honor column.

The total payments are within \$70,000 of the amount due.

The payments for May were \$148,500 in excess of the monthly budget quotas.

We are ahead of last year by \$283,949.30.

The "Pay as You Go" plan is working.

We have stopped paying interest on loans.

The Treasurer recently received a letter from an aged Churchwoman of the diocese of Albany from which he allows us to quote: "My daughter who lives at home with me always lays by at the end of each week one-tenth from her pay envelope so we may have a fund to draw from for like appeals. I am over eighty-two, the widow of a missionary who spent his life in Church work, beginning when fifteen. I have always been a reader of THE SPIRIT OF MISSIONS from childhood and it is with great grief I read of any retrenchment of the mission work.

"Missions mean so much to me, my grandfather Stone was a missionary in North Carolina years and years ago, and in many sections of New York. My three brothers were all clergymen, one still living in Syracuse, the Rev. W. S. Hayward. My second brother was with Dr. Breck at Gull Lake Indian Mission in Northern Minnesota. I would I were able to send large sums to the many appeals; but our Lord Jesus is able to multiply this one dollar even as of old the loaves and fishes."

♦

**D**OROTHY CANFIELD FISHER, who is actively interested in the Church Mission of Help, contributed to the April issue of the Vermont diocesan paper, "*The Mountain Echo*, an article which emphasizes the great preventive value of the Church Mission of Help. Mrs. Fisher calls attention to the care that all intelligent mothers give their daughters, especially over the difficult transition years of their youth. For motherless girls or for those whose mothers lack intelligence or ability, Church Mission of Help provides invaluable direction and care. Copies of the article have been sent to all the Church papers.

Another most interesting fresh contribution to Church Mission of Help literature is found in the fifteenth annual report of the New York diocesan branch. The contribution of the Society to the family and community as well as to the individual girl is evident.

**O**NE of the best pieces of news that has come out of Utah for some time is the statement in Bishop Moulton's annual report that during 1925 the debt on St. Mark's Hospital has been wiped out. "Some years ago," the Bishop explains, "it became necessary to negotiate a loan of \$30,000. . . . I now report that that amount has now been paid off and the hospital is free from debt.

"It is worthy of note that St. Mark's Hospital has done this entirely by itself out of its earnings. I think we can safely place old St. Mark's alongside any hospital in the country, religious or secular, and be very proud when comparative records are checked. The fact that our hospital can do this thing is, I submit, additional reason why we may expect the Church to help us build a new St. Mark's some day."



**A**FTER forty-two years in the ministry, thirty-four of which were spent on Standing Rock Reservation where he was Superintending Presbyter, the Rev. Philip J. Deloria has retired and taken charge of St. Philip's, White Swan, on the Yankton Reservation. Bishop Burleson is glad to call attention in his annual report to the fact that a comfortable home has been specially built for him through the generous kindness of many friends, and here he will spend his declining years.

"Tipi Sapa", to use his Indian name, has been an outstanding priest, of great power among the Dakotas. He is a man of God and a lover of his people, and will continue to exercise a beneficent influence.



**S**T AUGUSTINE'S SCHOOL, Raleigh, N. C., is very greatly in need of at least ten good hymnals with music (old edition) for the young men of the choir. The Rev. Mr. Barber, of Christ Church, Raleigh, recently fitted out the sixteen young girls in the choir with almost new hymnals with music, and besides gave the school a hundred without notes.

# Sanctuary of the Church's Mission

## For Summer Conferences

O GOD, the strength of all who trust in Thee, and the joy of all who serve, look with favor, we beseech Thee, upon our Summer Schools. Vouchsafe to us the sure guidance of Thy Holy Spirit and grant to us a fresh vision of the meaning of life, and of stewardship: that all we have and are, being consecrated to Thee, may be instruments in Thy Hand for the advancement of Thy Kingdom, through Jesus Christ our Lord. Amen.



## For Those on Holiday

HEAVENLY Father, the source of all refreshment, be with all who are enjoying rest and holiday at this time. May the enjoyment draw us closer to Thee and deepen our sympathy with those who are denied these Thy gifts by the injustice of the social order. Help us to see Thee in the beauty and majesty of nature, and grant us on our return renewed strength in body and mind to carry on our work; through Jesus Christ our Lord. Amen.



## For Our Country

ALMIGHTY God, who hast given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor, glad to do Thy will.

Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Defend our liberties, preserve our unity, fashion into one happy people the multitude brought hither out of many kindreds and tongues.

Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government: to the end that there be justice and peace at home, and that through obedience to Thy law we show forth Thy praise among the nations of the earth. Through Jesus Christ our Lord. Amen.



## For the Church in All the World

O LORD JESUS CHRIST, true light that lighteth every man, be present with Thy holy Church throughout all the world, that, enlightened and guided by Thy Holy Spirit, she may walk in the paths of wisdom, and amid the darkness and ignorance of this present world may show forth Thy light and Thy truth, for the glory of Thy Name. Amen.

*To our prayers, O Lord, we join our  
unfeigned thanks for all Thy mercies—*

*Our Father—*

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies*

THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*

Next Session: Washington, D. C., October, 1928

## The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

## The National Council

Conducts the national work between Sessions of the General Convention and  
is Board of Directors of the Domestic and Foreign Missionary Society

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MR. LEWIS B. FRANKLIN ..... *Vice-President and Treasurer*

THE REV. FRANKLIN J. CLARK ..... *Secretary*

MR. CHARLES A. TOMPKINS ..... *Assistant Treasurer*

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THE REV. G. CRAIG STEWART, D.D.

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V THE RIGHT REV. J. M. FRANCIS, D.D.  
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*Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy*

# The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

## Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

### Across the Secretary's Desk

ONE thing I have learned recently is this: It is dangerous for a Secretary of the Department of Missions to essay the rôle of "Lady Bountiful".

In the June number of the *SPirit of MISSIONS*, there appeared this note:

*Does anyone who happens to read these lines know of a mission that needs a silver Communion service? The Executive Secretary of the Department of Missions feels it a satisfaction to be able to offer a gift instead of soliciting one. Will anyone interested please write to Dr. John W. Wood, 281 Fourth Avenue, New York?*

No less than twelve requests have been made for that one Communion service. Are there any friends who would like to help me meet the other calls?

IT is indeed inspiring to see how our missionaries in all fields follow the Church's work throughout the world. There has just come to me a letter from the Rev. H. O. Nash, in charge of St. George's Church, Pachuca, Mexico. In spite of all the anxieties that present conditions in Mexico impose upon him he finds time to read this page in *THE SPIRIT OF MISSIONS*, learns of the needs set forth in the May number of eleven beds for one of the children's wards at St. Luke's Hospital, Tokyo, and sends a gift with this message:

*On the eve of sailing for the States on our furlough we would like, as a last thing to do, to make a thank offering to our Father for all the countless mercies He has vouchsafed us during our first term of service. He has prospered so wonderfully the work He called us to. Will you kindly use the enclosed twenty dollars for another bed.*

And now there are only nine beds left!

SECRETARIAL correspondence ranges all the way from important matters of mission policy to decidedly not unimportant matters of domestic economy. One may discuss learnedly (at least he may think so) questions with regard to educational policy in China or medical policy in the Philippine Islands. Sooner or later he comes to a subject about which he may know less, but which, for the missionary wife, has a severely practical aspect. Here, for instance, comes a letter from one of our missionaries about washing machines. Whatever the secretary may think about educational or medical policy, he is ready to agree with the dictum of this particular missionary, that "every mission should have a washing machine". He echoes the missionary's hope "that there could be someone found who would make this mission a present of one." This particular mission is in Alaska. My correspondent goes on to explain "that my predecessor here was compelled to make the purchase and then sacrifice same when he left. I know that my experience would be the same. They are necessities because of the fact that wash-women, when they can be obtained, charge sixty to seventy-five cents an hour."

I will be glad to supply particulars to anybody who may be interested in washing machines.

OUR work in Santiago de Cuba is growing steadily. Services are now held in three points—in fact, the work is getting ahead of our musical clergyman, Bishop Hulse says that two organs are badly needed. They can be purchased in Cuba. One might be the portable type, to cost about \$100; one the usual cabinet type to cost \$180.

If any second-hand organs are available in this country Bishop Hulse points out that they could enter Cuba without payment of any considerable duty.

Does anybody happen to have an organ or two on hand in good condition?

FROM the interior of Alaska comes the news that a moving picture outfit left for Fairbanks in February bound for Point Hope to make a film to be called *Frozen Justice*. There will be no doubt about the "Frozen" part of it. Just where the "Justice" comes in remains to be seen.

**Educational Division**WILLIAM C. STURGIS, Ph.D., *Secretary***Read a Book!**

EVERYONE is familiar with the book-sellers' slogan, *Buy a Book*. What is even more important than buying a book is reading a book. Too often, this latter pleasure is neglected because of lack of time to browse in bookshop or library. In order to help those who find themselves in this predicament, I propose, each month, to list a few of the recent noteworthy books—books which are interesting, well written, and thought-provoking.

The character of the lists will be as varied as possible. Some months the list will be a miscellaneous one, as is the case this month, at other times it will contain books relating to a single topic. The list occasionally will also contain notable magazine articles.

The books may always be secured at the prices noted from The Book Store, 281 Fourth Avenue, New York.

In most cases, they may also be borrowed from the Lending Library of the Church Missions House, though it is suggested that those living in centers having public libraries, try to secure them there. If your library does not have the book you want, your request may lead to its being secured. Books borrowed from the Church Missions House Library may be kept two weeks. As there is usually only one copy of each title available not more than one book on the *Read a Book* list may be borrowed at a time, and books should be returned promptly. The borrower incurs no expense except the payment of postage both ways. This month's list of recommended books follows:

\*†*The Missionary Idea in Life and Religion*. By J. F. McFadyen, D.D. (New York, Scribners, 1926) \$1.50.

\**Asia, A Short History*. By Herbert H. Gowen. (Boston, Little Brown, 1926) \$3.50.

\*†*The Christ of the Indian Road*. By E. Stanley Jones. (New York, Abingdon Press, 1925) \$1.

\*†*Empty Churches*. By Charles J. Galpin. (New York, Century, 1926) \$1.

\*Available from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y.

†Especially recommended for Parish Libraries.

**READ A BOOK!****Are You a Churchman?**

A Churchman should be able to answer the following questions:

1.—Who was the pioneer American missionary to the Dominican Republic?

2.—How many times has Holy Trinity Church, Port-au-Prince, been rebuilt?

3.—Who was the first Bishop to make use of the airplane for his visitations?

4.—What is the oldest non-Roman Church in Porto Rico?

5.—What is "The Beautiful Isle of Somewhere"?

6.—Where was the first Anglican service held in Cuba?

7.—What outstanding event of 1923 was of importance in the history of the Church's Mission in Porto Rico?

8.—Who is the Bishop of the Virgin Islands?

9.—Of what interest is Fort Ozama to Churchmen?

10.—Who organized the Church's first congregation in Cuba?

Answers to the above questions can be found in the *Handbook on the West Indies* (price 50 cents) which has just been published. The *Handbook* is uniform with the earlier volumes of the series on China, Japan, The Philippine Islands, and Liberia. It tells in a vivid, readable manner the story of the Church's work in Haiti, The Dominican Republic, Porto Rico, The Virgin Islands, and Cuba. Abundant illustrations, several maps, a short carefully selected reading list and an index add to the attractiveness and usefulness of the volume.

The 1925 Supplements to the China, Japan, and Liberia Handbooks were issued early in June and sent to all purchasers of the Handbooks. If anyone has failed to receive his copy, it may be had by writing The Book Store, 281 Fourth Avenue, New York.

**Foreign-Born Americans  
Division**THE REV. THOMAS BURGESS, *Secretary***Woman's Auxiliary**

AT the last General Convention, the Woman's Auxiliary voted to "include more fully within its scope, rural work and work for the foreign-born". In consultation with the officers of the Foreign-Born Americans Division, the Auxiliary executive board and officers have been formulating plans for carrying out this resolution, and are going to ask the branches to put them into action this autumn. At the meeting of the Executive Board of the Woman's Auxiliary, at Racine, May 7-10th, the following resolution was adopted:

*Whereas*, the Woman's Auxiliary is committed to strengthening the Church's work for the foreign-born,

*Be it Resolved*, that each diocesan branch be asked to plan for the development of the work making it the direct re-

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sponsibility of some one appointed for the purpose.

Many parish branches of the Auxiliary are already reaching the foreign-born of their communities and almost every branch has an opportunity to do so. We sincerely hope that every branch will take up this work next autumn in earnest; thus its members can become missionaries themselves in their own parish. Our national office stands ready to help the branches in this work. Because the Auxiliary is so well organized and widespread, this means a great advance toward reaching the lonely foreign-born and their children throughout the country.

### Summer Conferences

At practically all of the summer conferences there will be displayed an exhibit of the Church's work among the foreign-born, which will consist of three large blue-print posters, giving an explanation of the Church's work, a list of some of the famous parishes which are outstanding examples of this work, and a list of the forty-four different nationalities ministered to, with the number of parishes reaching them. Also a streamer giving the Church's slogan: *For every Churchman a Foreign-Born Friend.* This same exhibit was displayed at General Convention. Also leaflets will be distributed at the Conferences, in most cases by officers of the Woman's Auxiliary.

### 1926 Intercession Leaflet

A new leaflet, *Intercessions and Thanksgivings for the Church's Work among the Foreign-Born and their Children*, has just been published, and it is hoped that it will be widely used in private devotions, public intercessions, and parish prayer circles. Similar intercession leaflets for the last two years have been sent on request to the number of 40,000. Copies may be obtained free, in any quantity, by ordering leaflet No. 1539 from the Book Store, Church Missions House, 281 Fourth Avenue, New York City.

### Arrivals and Sailings of Missionaries

#### ANKING

Miss Carolyn E. March, going out to marry Mr. B. W. Lanphear, sailed from Seattle May 22 and arrived in Shanghai June 8.

#### KYOTO

Rev. Dr. and Mrs. I. H. Correll, returning to the field after furlough, sailed from New York May 13, going via the Panama Canal.

#### SHANGHAI

Rev. Dr. and Mrs. B. L. Ancell, return-

ing to the field after furlough, sailed from San Francisco May 29.

Bishop Graves and Miss Lucy Graves, returning to the field, sailed from Los Angeles June 15.

Rev. J. G. Magee and family, returning home on furlough via Europe, arrived in New York June 6.

#### PHILIPPINE ISLANDS

Mr. Bayard Stewart, newly appointed manager of St. Luke's Hospital, Manila, with his son, sailed from San Francisco May 29.

Miss Winifred Mann arrived at her home in Connecticut on May 28.

Mrs. A. I. B. Massey arrived in Providence on June 9.

#### NORTH TOKYO

Dr. R. B. Teusler and family, returning to the field, sailed from San Francisco June 24.

#### ALASKA

Archdeacon F. B. Drane and family, returning to the field after special leave, sailed from Seattle June 22.

#### CUBA

Archdeacon and Mrs. Juan McCarthy, on furlough, arrived in New York June 7 and sailed June 10 for South America.

Miss S. W. Ashurst and Miss Teresa Cubria, on furlough, arrived in New York June 9.

#### PORTO RICO

Rev. and Mrs. J. F. Droste, on furlough, arrived in New York June 8.

Miss Ethel A. Stevens, returning to the United States on furlough, arrived in New York June 8.

### Field Department

THE REV. R. BLAND MITCHELL,  
Executive Secretary

### Additions to the Staff

THE Rt. Rev. W. H. Overs, S. T. D., retired Bishop of Liberia, has joined the staff of the Field Department for as much service as his health will permit him to render. He took office as General Secretary on May 1, 1926.

Owing to the absence of Bishop Brent in visiting the European Churches at the request of the Presiding Bishop, Bishop Overs has been loaned to the Diocese of Western New York to take Bishop Brent's duties until July.

The Field Department feels that it is most fortunate in securing the assistance of a man of his experience and ability. He not only brings a message first-hand from one of our strategic mission fields, but he combines with it the experience of a parish priest



ADDITIONS TO  
THE STAFF OF  
THE FIELD DE-  
PARTMENT

*At the left is the Rt. Rev. W. H. Overs, S.T.D., retired Bishop of Liberia; at the right, the Rev. F. B. Bartlett, late rector of St. Philip's Church, St. Louis, Missouri*



in this country before he became Bishop of Liberia.

Bishop Overs is a native of England. He went to Africa in his youth as a missionary and while there did exploratory work for the British Government, penetrating into the interior and having many exciting experiences. In 1899 he came to the United States and became rector of a church in Bradford, Pennsylvania. In 1919 he was consecrated as Bishop of Liberia, but after a few years of service he was compelled, for reasons of health, to give up work in a tropical climate and therefore he returned to this country.

The Rev. F. B. Bartlett, who became a General Secretary of the Field Department on May 1st, comes from St. Louis, Missouri. A short account of Mr. Bartlett's life appeared in the June issue.

Associate Secretaries  
1926—1928

THE National Council has decided to continue the plan of Associate Secretaries of the Field Department for another triennium. This is a plan whereby the Council secures part-time service from some thirty selected clergy and laity throughout the Church who have demonstrated their knowledge and ability in the furtherance of the Church's Program in their respective parishes and dioceses.

In the case of the clergy a formal agreement is secured from their vestries releasing them for from two weeks to a month each year on call from the Field Department. The Associate Secretaries are all volunteer workers, receiving no salary from the

National Council but having their necessary travel expenses defrayed.

The Associate Secretary plan has proven one of the most effective measures the Council has devised for furthering educational and promotional work on the Church's Program. It enables the Field Department to meet demands for leaders which could never be fulfilled with the Department's small full-time staff. And it brings to the field work the combination of men who are in the thick of parish life and who also have received special training in the Department's work. The Council has felt it to be only fair and wise to make some changes in the personnel of the Associate Secretaries each triennium. By so doing the Council hopes to avoid imposing too much on the willingness of clergy and vestries who have cooperated so freely in the past triennium; and also desires to bring in new men for this service, thereby, in the course of the years, widening the circle of those who have been given special training for the work.

The following have accepted election as Associate Secretaries until December 31, 1928:

Rev. R. F. Gibson, Christ Church, Charlottesville, Virginia.

Rev. J. M. B. Gill, St. Paul's Rectory, Petersburg, Virginia.

Rev. R. E. Gribbin, St. Paul's Church, Winston-Salem, North Carolina.

Rev. Frederick P. Houghton, Church of the Epiphany, Glenburn, Pa.

Rev. R. A. Heron, Grace Church, Lawrence, Massachusetts.

Rev. Harold Holt, All Saints Church, Portsmouth, Ohio.

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Rev. B. T. Kemerer, St. Clement's Church, El Paso, Texas.

Rev. R. A. Kirchhoffer, Christ Church, Mobile, Alabama.

Rev. A. E. Knickerbocker, St. Paul's Church, Minneapolis, Minnesota.

Rev. W. Appleton Lawrence, 80 South Common Street, Lynn, Massachusetts.

Miss Elizabeth Matthews, Opekasit, Glendale, Ohio.

Rev. William H. Milton, D.D., 125 South Fourth Street, Wilmington, North Carolina.

Mr. Charles L. Mosby, Bedford, Virginia.

Rev. Henry D. Phillips, D.D., Trinity Church, Columbia, South Carolina.

Mrs. C. S. Quin, 5039 Mandell Boulevard, Houston, Texas.

Rev. C. W. Robinson, D.D., Christ Church, Bronxville, New York.

Rev. Roberts A. Seilhamer, 50 Park Place, Pawtucket, Rhode Island.

Miss Lucy C. Sturgis, 66 Marlborough Street, Boston, Massachusetts.

Rev. Harwood Sturtevant, 614 South Main Street, Racine, Wisconsin.

Rev. Richard W. Trapnell, St. Andrews Church, Eighth and Shipley Streets, Wilmington, Delaware.

Mrs. Roger A. Walke, St. Mark's Rectory, Pikesville, Maryland.

Rev. F. E. Wilson, S.T.D., Christ Church Rectory, Eau Claire, Wisconsin.

Mr. Robert S. Barrett, 404 Duke Street, Alexandria, Virginia.

Mrs. Paul H. Barbour, Springfield, South Dakota.

Rev. Karl M. Block, D.D., 6340 Ellenwood Avenue, St. Louis, Missouri.

Rev. Charles Clingman, Church of the Advent, Birmingham, Alabama.

Very Rev. R. S. Chalmers, St. Matthew's Cathedral, Dallas, Texas.

Rev. Philip A. Easley, 6129 Carlos Avenue, Hollywood, California.

Rev. Don Frank Fenn, Gethsemane Church, Fourth Avenue and Ninth Street, Minneapolis, Minnesota.

Rev. E. Ashley Gerhard, Christ Church, Winnetka, Illinois.

### Speakers' Bureau

MISS JEAN W. UNDERHILL, *in Charge*

**F**OLLOWING is a list of missionaries now in this country who are available for speaking engagements

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer person-

ally at 281 Fourth Avenue, New York City. For names see page 406.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

#### CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Miss Lucy Kent (Province 2).

Miss Mildred Capron (Province 1).

Rev. E. J. Lee (Province 3).

Rev. F. A. Cox (Province 4).

The Rev. J. G. Magee (Province 3).

#### CUBA

The Rev. W. W. Steel (Province 3).

#### JAPAN

Bishop H. St. G. Tucker (Province 3).

The Rev. C. F. Sweet, D.D. (Province 2).

#### ALASKA

Deaconess Anna Sterne (Province 5).

#### LIBERIA

Miss Grace Meyette (Province 3).

#### NEGRO

Archdeacon Russell (Province 3).

The Rev. S. W. Grice (Province 3).

Archdeacon Baskerville (Province 4).

#### PORTO RICO

The Rev. Ernest Pugh (Province 2).

#### MEXICO

Mrs. Ella N. Putman (Province 4).

Mrs. Estelle Millard (Province 8).

Miss Ruth Osgood (Province 6).

### Christian Social Service

THE REV. CHARLES N. LATHROP

*Executive Secretary*

### The Cleveland Conference

**T**HERE are two ways of building a town. One is to follow the cow paths. That method means that years hence the town will have narrow curved streets that have to be widened and straightened and a traffic problem that will grow faster than the remedies for it can be put into effect.

The other is to lay it out at the beginning with some reference to the future. This method means that for a while there will be certain outposts of the town that will look pathetically isolated, signboards in a field proclaiming that this is "Roosevelt Boulevard", bits of concrete sidewalk running into a forest; here a house, reached for the present by rutty roads, there an expanse, that

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grandly calls itself a "park". But it gives the town something to live up to.

The second method, applied to society as a whole, was followed in the program for the Sixth Annual Conference on Social Service held by the National Department at Cleveland, May 22-27. To carry out the figure, the results of bad town building in many places were brought together and the proper basis for town building was proposed. The theme of the Conference might well have been called *Making Society Safe for the Family*. The emergence of our present standards of social work out of the mistakes of the past was pictured by Mrs. Bertha F. Hooper, under the title *Trends of Social Work*. Trained social workers looked at the family from the point of view of the pay envelope, the interplay of personalities, recreation, and religious nurture, and presented the results to the Conference. Our own national Department of Religious Education in the person of the Executive Secretary, the Rev. John W. Suter, Jr., took the last mentioned point, while church members on the faculty of the New York School of Social Work, Miss Gordon Hamilton, Miss Sarah Ivins, and Mr. Walter W. Pettit, took the others.

Another outpost of the future better community was laid down by Mrs. Kate Burr Johnson, of the State Board of Charities of North Carolina, and Mr. E. R. Cass, of the Prison Association of New York, who outlined the problems involved in the county jail. The vexed question of the industrial situation was taken up in conference by John A. Fitch, author of *The Causes of Industrial Unrest* and his tentative outposts went the farthest into the wilderness of them all.

Our own Church organizations, The City Missions Association, Church Mission of Help, Seamen's Church Institute and the Girls' Friendly Society all made their contributions. The paths to a more adequate rural program were laid down by the Reverend F. D. Goodwin, our Secretary for Rural Work, and Miss Dorothea P. Coe of the National Department presented the poignant problem of old age, and the present indications of the policy of the future.

One of the outstanding features of the Conference was the presence of Father Huntington, to whom so much of the Church's social work owes its start. His paper on *Social Service Devotions* was a masterly piece of work, eliciting the spiritual note in the social conscience and playing on it till its vibrations dominated the entire conference.

These presentations will be printed in the proceedings of the Conference which will be on sale in the Fall. They are the outlines of the better community for which we are all working. Is it too much to ask that

they be read by all who feel themselves already fellow townsmen in that better community? Orders for copies may be placed with the Department of Christian Social Service, 281 Fourth Avenue, New York

### Religious Education

THE REV. JOHN W. SUTER, JR.,  
Executive Secretary

## VII. The Missionary Note in Worship

*This is the last of a series of articles by Mr. Suter dealing with missionary education for children*

IN the six foregoing articles we have said: That in mission-study we should keep constantly before our pupils the fact that we belong to an earthwide family, that we should stimulate in the children a desire to work with us to spread the Christian Gospel to every part of the earth; that we should help them to discover and enter into the Christian loyalties in their proper order; that mission-study, properly conducted, develops good Churchmanship; that in the missionary education of children we distinguish between mission-study and mission-training; and that we should be on the alert to point out to our children as many connections as possible between the Church's missionary enterprise and objects or experiences which are already familiar to them in their every-day life.

The high point for mission-study and mission-training in the life of a Church School ought to come in Worship. Broadly interpreted, Worship is at the heart of the whole matter. In Worship we address ourselves to God, praising Him, giving Him thanks, praying for the coming of His Kingdom, and committing our lives in acts of self-dedication to the furtherance of His will. Such a commitment of one's self is the supreme missionary act. It may translate itself outwardly into becoming a foreign missionary, or giving generously of one's money to sustain the missionary cause, or in other ways. Details will differ between individuals, but the general principle remains true that every missionary act is a Godward act and therefore connected with Worship.

Those of us who prepare and lead the Sunday morning period of worship for children should be at great pains to include in this worship the missionary note. We find our specific opportunities for this in prayers, in readings of the Scripture, in hymns, in outward symbols, and in instructions. Every Church-School service should speak

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the missionary message so unmistakably that any stranger who happened to be present would be able to say to himself, "Here is a congregation that cares tremendously about spreading the Christian Gospel throughout the world."

Each Sunday we can select one special prayer bearing on the work of the Christian Church in some particular field. Such a prayer should be simple and specific, bringing in the name of the country or district, and also, when appropriate, the name of any missionary who is particularly well-known to the children. Such a prayer is all the more valuable if it is asked for in advance by some class in the school. The missionary enterprise being, after all, the whole enterprise of the Church and the reason for its existence, it ought to seem strange if a service is ever held that does not include some such petition among its prayers.

Frequently the Lesson from the Bible should be chosen for its power to awaken missionary enthusiasm. It is a good plan to get various Church-School classes to discover such passages and to request that they be read in church.

The proper selection of missionary hymns is a very important matter. It is a good mental and spiritual exercise to study the hymns of the Church with a view to determining which ones best express a worthy Christian missionary ideal. Not all of these are to be found in the section of the hymnal labelled "Missions." In fact some of the hymns in this section are peculiarly ill-adapted for this purpose. To cite one famous example, much teaching that is contrary to the missionary ideal is found in the hymn *From Greenland's Icy Mountains*. The heroic and saintly poet-bishop who wrote these words will be gratefully remembered for his *Holy, Holy Holy, Lord God Almighty!* and *Brightest and Best of the Sons of the Morning* long after *From Greenland's Icy Mountains* has been forgotten.

The present popularity of the last mentioned is due partly to Lowell Mason's very singable tune, and partly to the pictorial words. Nevertheless, the general theme of the hymn, with its self-satisfied, wholesale condemnation of all non-Christian religions, is contrary to the spirit of present-day missionary work.

If you are responsible for the public worship in which the children engage, ask yourself this question: "Do the children in this congregation receive, through their experience of Worship, definite impulses and habits of thought that tend to increase their loyalty to the Christian missionary ideal?" "Are their minds stimulated and their emotions aroused along the line of the Church's great world-wide venture to carry the life of the Gospel to all peoples? Are the missionary ideas truly Christian?"

### Department of Publicity

THE REV. G. WARFIELD HOBBS,  
Executive Secretary

### Concerning the Evangel of Printers' Ink

THE Department of Publicity feels a real pride in the scope of its work and the wide variety of the service it renders. It publishes *THE SPIRIT OF MISSIONS* and *The Church at Work*. It is the printing and publishing agency for the National Council, the several departments of the Council, and the Woman's Auxiliary, a very considerable enterprise in itself.

It maintains a news service to Church publications reporting the work of the National Council and its departments.

It maintains a regular service for diocesan and other Church papers, providing evangelistic, educational and social service notes twice a month.

It maintains a National News Bureau, furnishing the secular press with news and feature articles dealing with the National Council and its departments, the General Convention and its commissions and the work of the Church at home and abroad.

It maintains a loan collection of printed matter and illustrations on missionary matters and other subjects, filling as many as three hundred requests in a single month for material of this kind.

In addition it promotes publicity throughout the Church, lends illustrations and in every possible way fulfills the many requests made from the field.

The work of the department is made effective by the loyal interest and support of publicity-minded men and women in practically every diocese and district of the Church. With the beginning of the new triennium an earnest effort is being made to secure increased coöperation from such groups already organized and to extend the propaganda of printers' ink to all parts of the Church where the aid of this superlative missionary has been inadequately invoked.

Perhaps some of our workers who read this department will be interested in the details of our Budget. The total for 1925 was \$104,542, with actual expenditures of \$90,547, an unexpended balance of \$13,994 achieved by the utmost economy of management. Within this total expenditure is the cost of *The Church at Work* for 1925, which was for manufacturing and distribution \$30,390. The net manufacturing cost of *THE SPIRIT OF MISSIONS* for the year, it is noted with pride, was only \$1,734 as against \$9,695 in 1923. Editorial and other legitimate charges

against THE SPIRIT OF MISSIONS for the year were slightly in excess of \$13,000. Since the magazine is sent without cost to 5,800 of the Bishops, clergy and missionaries of the Church, any normal bookkeeping might reasonably make a credit against this item for this service, so that THE SPIRIT OF MISSIONS is a fairly inconsequential item in the net cost of the Department, in fact, some might consider it an asset!

The Department has made a generous contribution toward balancing the Budget of the National Council and expects to report a greatly increased unexpended balance at the end of the year.

These matters come to mind at a moment when an official stress is being placed upon the whole question of religious publicity. Two notable conferences in this connection were scheduled for June. These were a meeting of the Editorial Council of the Re-

ligious Press, attended by leaders of this field representing practically all of the Communions, held in Washington, and the Conference on Church Advertising and Publicity, which was an outstanding feature during the week's convention of the Advertising Clubs of the World held in Philadelphia. Both gatherings gave serious consideration to a wide range of problems affecting the publication, publicity and advertising work of American churches. In no field has perfection been reached. It will encourage the groups throughout this Church who are interested in these topics to know that in every branch we make a real contribution and, so far as costs are concerned, are the despair of what in a sense may be termed our competitors.

The Department through its officers made contributions to the programs of both gatherings.

## Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

### The Bishop Tuttle School at Raleigh

ONE of the most satisfactory things the Woman's Auxiliary has done in the past years is its gift, a gift shared in by the Colored Church people, of the amount needed to build the house which is the Bishop Tuttle Training School for Colored Women Church Workers. The January, 1926, SPIRIT OF MISSIONS had some account of the undertaking, but it requires a personal visit to the School to realize how absolutely satisfactory are staff, house and school. Next best to a visit, however, is the report of the Dean, Miss Bertha Richards, which follows:

"The house occupied for many years by the Rev. and Mrs. A. B. Hunter was torn down early in June, 1925, and on October 21st the new building of the Bishop Tuttle School was nearly enough completed for two of us to sleep there. The complete adequacy of the building is due to the skill and devotion of the chairman of the building committee, Miss Corey, and the architect, Mr. Satterfield.

"On October 24th, Miss Tillotson came to spend the winter, and on the 27th there was a housewarming that filled the building and greeted Miss Lindley. On November 2nd class work began with two students, one of whom was obliged to leave at the end of six weeks. The other, Mrs. Ethel McCauley Hayes, has successfully completed the junior year and has set a worthy standard for future students. There was a service of dedication on January 6th when Miss Lindley

received the house in the name of the National Council of the Church and turned it over to the care of St. Augustine's School and the Advisory Committee appointed by the National Council.

"The year has been used in setting the house in order, establishing contacts and attitudes and forming policies. Individuals and groups from the city and state have been entertained and all visitors on St. Augustine's campus have been shown the equipment and told of the training. Inquiries have been received from distant points and several newspaper notices have had wide-spread attention.

"The names of the faculty are: Bertha Richards, Dean; Margery Edwards, Pearl Snodgrass, Everett W. Johnson, Elmer C. Binford and teacher members of the staff of St. Agnes' Training School for Nurses. The course of study includes Bible and Church instruction, religious education and social work. Use is made of classes in St. Augustine's Junior College.

"Mrs. T. W. Bickett and the Rev. W. W. Way have made addresses, to which selected groups of St. Augustine's students were invited. Mrs. Henderson of the Inter-racial Commission and Mrs. Janie Porter Barrett addressed a gathering that taxed the capacity of the house, and the Negro clergy and members of the Woman's Club were invited to hear a talk by Mrs. Ethel Allison of the New York School of Social Work. Miss Tillotson has had the Big Sisters in a class,

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meeting twice a month all winter, and there have been numerous other invitations to the students of St. Augustine's and the nurses of St. Agnes'. A girls' club of the city has had several meetings in the house and the members have helped on other occasions. In addition, addresses have been made by other visitors; Miss Hilda Smith, a former Dean of Bryn Mawr, Mrs. Wade of the Church Missions House staff, the Rev. P. R. DeBerry of Raleigh and Mr. Collins of the Fellowship of Reconciliation.

"Other visitors were: Mrs. Pancoast, who rendered great service in selecting the furniture bought for the house; Dr. Dillard, Dr. Gregg, President, and Miss Porter, Dean, of Hampton; Mrs. Markoe and Mrs. Monteagle, Mrs. Grace Moseley Swett, Mr.

Bochman of the General Education Board, Mr. J. C. Scarborough of Durham, Mrs. C. H. Brown of Sedalia, Miss Marian Anderson of Philadelphia, Rev. G. M. Plaskett of New Jersey, Rev. J. G. Currier of Vermont and the Rev. and Mrs. C. H. Blodgett of Colorado Springs.

"The winter could hardly have passed without the coöperation of Miss Tillotson and her work has counted not only in the housekeeping but throughout the diocese.

"There is sufficient interest manifest to make the next year of great promise. Our standard of two years' college makes growth necessarily slow, but it will insure positions of importance to the graduates and attracts a type of student worthy of the training and of the work that waits to be done."

### A Statement Regarding the Residence to Be Established Near Headquarters

THE success of the Woman's Auxiliary Special, the Bishop Tuttle Memorial Fund, during the triennium 1922-1925, made possible the completion of the plan adopted by the Woman's Auxiliary in Portland in 1922. Part of the carrying out of that plan was completed when the School for the training of Colored women Church workers was opened in Raleigh in the autumn of 1925. This building cost \$31,104.77. There is therefore on hand \$75,302.25 with which to carry out the other part of the plan, the erection or purchase of a house in New York, where volunteers and missionaries on furlough can live while in training.

The committee appointed by the National Council to carry out this plan desires to make the following report of its work, so that the Church may understand why there is seeming delay.

As the Committee has considered plans for the House in New York for the training of Church workers, it has found the subject broadening out in unsuspected ways while its deliberations so far have deepened the conviction that there is need for the proposed house. The Committee has therefore decided to take further time to explore the situation for the purpose of securing a larger view of the whole subject. It plans to get into

closer touch with students and other young people and to study the general problems connected with the Church's work and training to determine how the need can be met most effectively.

Dr. Adelaide Case, a member of the Committee, is to organize a sub-committee of persons especially in touch with education to study these problems and Miss Grace Parker will give much of her time next winter to this work.

The Committee believes that the Woman's Auxiliary, having given the necessary funds for the house, can now share in the next step in carrying out the plans by taking a very definite interest and share in the study of the questions of training and recruiting for Church work and it bespeaks this interest and help.

DR. J. W. WOOD, *Chairman.*  
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MISS GRACE LINDLEY, *Secretary.*

### Fine Work of the Woman's Auxiliary

IN accordance with a resolution adopted at the Triennial in New Orleans in 1925, the Woman's Auxiliary is coöperating vigorously in the work of increasing the circulation of THE SPIRIT OF MISSIONS. Special representatives of the magazine have been appointed in 900 parishes and they have played an important part in obtaining more than 6,000 new subscriptions since January first.

# A LIST OF LEAFLETS

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